The Reliques of Rome, contayning all such matters of Religion, as haue in times past bene brought into the Church by the Pope and his adherentes: faithfully gathered out of the moste faithful writers of Chronicles and Histories, and nowe newly both diligently corrected & greatly augmented, to the singuler profit of the Readers,

by Thomas Becon.

1563.

Esay. 5.

Wo be vnto them, that call euill good, and good euill, whiche make darkenesse light and lighte darkenesse, that make soure swet, and swete soure. Wo be vnto thē, that are wise in their owne sighte, and thinke thēselues to haue vnderstādyng.

¶Imprinted at London, by Iohn Day, dwelling ouer Aldersgate, beneath Saint Martines.

¶Cum Priuilegio.



THOMAS BECONVS SACROSĀC
TÆ THEOLOGIÆ PROFESSOR·

Ora expreſſa vides, viuos imitantia vultus,
Quod potuit calimo, pictor, & arte vides.
Mentis quam nullus potuit tibi reddere pictor,
Effigiem ſcriptis, præbuit ipſe ſuis.

¶ A Prophecie of Antichriſt.

ANtichriſt ſhall be borne in great Babilon of an harlot, that ſhal come of ye tribe of Dā. He ſhalbe repleniſhed with ye deuill in his mothers wōbe. He ſhalbe nouriſhed with ſpirituall euils & miſchiefes. He ſhal rule ouer the whole world. He ſhal ſubdue all mākind vnto him by foure māner of wayes. Firſt he ſhall bring the cōmon people vnder his dominion by terrour & feare: for he ſhal exerciſe great cruelty & tyrānye againſt the true worſhippers of god. Secōdly, he ſhall win vnto him the nobie perſonages, & ſuche as be in authoritye, by geuyng thē greate gifts & riches, wherof he ſhal haue great aboūdaūce & plenty: for al the hid mony ſhal be open vnto him. Thirdly, by his wiſedome & eloquēce which ſhalbe wonderful and incredible, he ſhal make the clergy to cleaue vnto him: for he ſhall haue great knowledge of al arts, & of the ſcripture. Fourthly, thorow ſignes and wonders he ſhall deceaue ſuch as deſpiſe the world, as monkes, & ſuche like. For he ſhal ſhew wonderfull ſignes and tokens. He ſhal be thought to cauſe fyre to come downe from heauen & to conſume his aduerſaries before him, and to raiſe vp the dead to geue witneſſe of hym. But he ſhall not rayſe vp the dead in deede. But thorowe hys witchcraft and ſorcery he ſhall cauſe the deuill to enter into the body of ſome damned dead perſō, & this ſhal he cary about him, & by this ſhall he ſo ſpeake that euery mā ſhall thinke hym to be aliue, as it is written of hym: His comming ſhall be by the working of Sathā, with al lying power, ſignes & wonders, & in all deceauableneſſe of vnrighteouſnes among thē that periſh.

The Jewes and al misbeleuing persons out of all places of the worlde shall flock & flow vnto him. But thorow the preaching of Enoch and Hely, the people shal forsake him & returne vnto the true and christē religion: wherof shal ensue greate persecution and manslaughter, in so much that all in a manner shal suffer hard martirdome. He shal rule and obtaine the monarchy by the space of three yeares & an halfe. Afterward he shall pitche his tente in the moūt Miuet to the ende that he may destroy the righteous. But he shall not preuayle. For in the very same mount shal he be found sodenly dead. For he shalbe slaine at the commaundement of God with the breath of the Lordes mouth, as it is written: the Lord shal cast downe headlong and vtterly destroye in the holy hill the stoutest gyaunt of the whole worlde. After these thynges peace and righteousnesses shall spryng vp, and the earth shalbe filled full of the knowledge of the Lorde, so that the Gospell of the kingdome shalbe preached in al the worlde. For there shal go vp sauiours vnto the mount of Sion to iudge the hill of Esau: and the kyngdome shal be the Lordes.

Osey. 14.

Who so is wise, shal vnderstand this, and he that is right instruct will regard it.

Math. 24.

Who so readeth it let him vnderstand.

2. Timoth. 2.

The Lorde geue the vnderstandyng in all thynges.

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A.

ABbas vrspergensis.
Achiles pyrminius.
Aeneas siluius.
Albertus magnus.
Albertus crantzius.
Alcuinus.
Ambrosius.
Anselmus ryd.
Antoninus.
Alnoldus bostius.
Athanasius.
Augustinus.
Author sermonum discipuli

B.

Bartholomęus picerius.
Bartholomęus de chaimis.
Bartholomęus charranza.
Bartholomęus westmerus.
Barnardus abbas.
Blondus.
Bonifacius episcopus.

C.

Catalogus sanctorum.
Chrisostomus.
Christianus masseus.
Chronica anglica.
Chronica chronicarum.
Cronica flandrica.
Chronica gallica.
Chronica germanica.
Clemens pont. rom.
Cornelius agrippa.
Cyprianus.

D.

Damascenus.
Decreta iuris canonici.
Decreta extrauagant.

E.

Edictum constantini Impe.
Epyphanus.
Epitome chronicarum.
Erasmus roterodamus.
Eruditi cuiuspiã chronicon.
Euagrius.
Eusebius, cœsarienſis
Eutropius.

F.

Fasciculus temporum.
Festiuale anglicum.
Flores historiarum
Franciscus petrarcha.

G.

Gabriel biel
Gaspar achilles.
Gaspar hedio.

Gratianus monachus.
Gregorius magnus.
Guilielmus Caxton.
Guilielmus Durandus.

H

Hartmanus ſcedel Nurenbergenſis.
Henrichus pantaleon.
Henrichus primeus.
Henrichus de vrimaria.
Hermanus contractus.
Heſychius.
Hieronimus.
Hiero. paulus Cathalanus.
Honorius.
Huldricus epiſcop. auguſt.
Huldricus Huttenus.

I.

Iacobus de viſaco.
Iacobus de voragine.
Iacobus manlius.
Iacobus mayer.
Iaco. philippus bergomēſis
Iacobus vuimpholibus.
Ioannes billet.
Ioannes charion.
Ioannes cuſpinianus.
Ioannes clythoneus.
Ioannes de burgo.
Ioannes laziardus.
Ioannes monachus.
Ioanns nauclerus.
Ioannes ſtella.
Ioannes Tilio.
Iſidorus Hiſpalenſis.
Iſuardus gallus.
Iuſtinianus imperator.

L.

Lactantius firmianus.
Laurentius valla.
Lex pontificia.
Liber conciliorum.
Liber de miraculis R. mariæ.
Liber germanicus de ſectis monaſticis.

M.

Marcus anton. ſabellicus.
Martinus papę penitentiarius.
Martinus polonus.
Mathęus pariſius.
Mathęus palmerius florentinus.
Mathias palmerius piſanus
Michael bucchingerus.

N.

Nauclerus.
Nicephorus panuinius.
Nicolas de cuſa.

O.

Onuprius panuinius.
Origenes.
Otho friſius.

P.

Paulinus nolanus.
Paulus ęmilius.

The Authors names.

Paulus phrigio.
Paulus Vergerius.
Paulus warnefridus.
Panormitanus.
Paralipomena rerum memorabilium.
Patronius.
Petrus Crinitus.
Paulus diaconus.
Petrus blesensis.
Petrus cluniacensis.
Petrus de natalibus.
Petrus Lombardus,
Platina.
Polichronicon.
Polidorus vergilius.

R.

Ranulphus cartrensis.
Raphael volateranus.
Rationale di. officiorum.
Robertus barus anglus.
Robertus caguinus.

S.

Sabellicus.
Sebastianus francke.
Serenus Episcopus Mascilię.
Sigebertus.
Sozomeus.
Speculum ecclesiasticum.
Stella clericorum.

T.

Tertullianus.
Theodorus bibliander.
Thomas aquinas.

V.

Valentinus vannius.
Vincentius.
Vitas patrum.
Volateranus.

Z.

Zonoras.

FINIS.

¶ To the right reuerend Father in God, and his very good Lorde lohn Byshop of Norwiche: Thomas Becon wisheth long life, continuall health and prosperous felicitie.

CONsidering the happy state of thys our most happie, age so diuerslye and manifold wayes blessed of the Lord our God with diuerse and manifold his bounteous benefites, yea and those not bodily onely, but ghostly also, that no parte of vs may seme in any point destitute of his fatherly blessings, so richely and plentifully poured vpō vs according to his wonted mercies and accustomed kindnesses: I can none otherwise than greatly maruell at the obstinate blindnesse and blinde obstinacie of certaine our countreymen, yea and those not the rudest and most ignorant, but the wisest and of greatest experience, as they thinke themselues, and so wishe to be reputed of all other: whiche for the most parte being nothing moued with this so great kindnesse of our heauenly father, go forth to shewe themselues altogether vnthankefull, no consideration had of so free and vndeserued benefites, whether we respecte the body or the minde: so truly is it sayed of the Apostle: Not many wise men after the flesh, not many mighty, not many of hye degree, are called: but God hath chosen the foolishe thinges of the worlde to confounde the wise: and God hath chosen the weake thynges of the worlde, to confounde thinges whiche are mightie: and vyle thinges of the worlde, and thinges whiche are despised, hath God chosen, yea and thinges of no repu- 1. Cor. 1.

tation;

tation, for to bring to nought thynges of reputation, that no flesshe should reioyce in his presence: And as the Pharisees said to their ministers, when they returned frō Christs Sermō, geuing him this report to their masters: Neuer mā spake, as this mā doth: Are ye also deceaued saye they. Doth anye of the Rulers or of the Pharisees beleue on him. But this cōmon people, whiche know not the lawe, are cursed: And as S. James writeth in his Epistle: Hath not God chosen the poore of this worlde, suche as are riche in faith, and heyres of the kyngdome which he promised to them that loue him. But ye haue despised the poore. Do not rich men execute tyranny vpon you, and drawe you before the iudgementseates. Do not they speake euel of that good name, whiche is called vpon ouer you. For as concerning the corporall benefites, it is so farre of they shewe themselues thākful, that in all their communicatiō almost both publique and priuate, they do nothing els than find fault with the presente state of this worlde, yelding and crying, barckyng and gruntyng, that neuer such and the like penury, scarcenesse, pouertie and beggarye reigned on earth, as doth in these our dayes, and specially since we gaue ouer the holy father of Rome, & his Catholike religion, but specially the blessed masse, & praying for the soules departed: beyng in thys behalfe not altogether vnlike the Idolatrous and backeslidyng Iewes, whiche together with open mouth like bande dogges, barcked against Ieremye and his Sermons, saying: As for the wordes, that thou haste spoken to vs in the name of the Lorde, we wyll in no wyse heare them: but whatsoeuer goeth out of our owne

Ioan. 7.

Luce. 2.

Iere. 44.

mouth,

mouth, that we will do. We will do sacrifice & offer oblations vnto the Queene of heauē, like as we and our forefathers, our kinges and chiefe heades haue done in the cities of Iuda, and in the stretes and fieldes of Ierusalem. For then had we plēteousnesse of vitailes: then were we in prosperitie, and no misfortune came vpō vs. But since we left to burne incense, and to do sacrifice to the Queene of heauen, we haue had scarcenesse of all thinges and perished with the sweard and hunger. Last of all, when we womē did sacrifice and offered to the Queene of heauen: Did we make her cakes, & poure vnto her drinke offerings without our husbandes willes? And as the vnfaithfull Israelites in wildernesse grudged against God & his ministers, saying: Wherefore hast thou brought vs out of Egypte, for to die in the wildernesse. For here is neither bread nor water: & our soule lotheth this light bread. Oh, who shall geue vs flesh to eate? We remember the flesh, that we did eate in Egipt for nought, and the Cuccumbers, and Melons, Leekes, Onions, and Garlecke. But now our soule is dryed away: For we cā see nothing els, saue Manna. Would to god, we had dyed by the hād of the Lord in the lād of Egipt when we sat by the flesshe pottes, and when we did eate bread our bellies full. &c. These aduersaries of gods word, yea Eathnishe Epicures and beastly bellygods, consider not, how in the tyme of Antichrist, that is to say, of the Deuill and the Pope, when all darke ignorancie, and ignorannt darknesse reigned: when Papistrie and false Religion only florished: when superstitious hypocrites alone ruled and ruffled: there was muchemore scarcenesse, penurie & dearth

Nume. 21.

Numer. 11.

Exod. 16.

of all

of all thinges than is now in the blessed tyme of the glorious lyght of Christs most glorious gospell. Rede we not, that euen in this Realme of England (as I may passe ouer with silence the storyes of other nations) so great penurie, scarcenesse, & dearth of grayne was found, that the Inhabitantes thereof were compelled to make them bread of Pease, Beanes, Tares, Fitches Acornes, Ferne rootes, &c? Chaunced not the like thing almost in one of the yeres of Queene Maries reigne now of late? Was the worde of God and the preaching therof, cause of so great miseries? But then was there hygh silence of Gods word: neither was the trompet of Christes gospell freely blowen. Was the want of Masse occasion of it. Masses swarmed in euery corner and countrey with all other idle inuẽtions of Antichrist. Whatsoeuer the deuill and the pope at any tyme brought to the Churche, was in those dayes most diligently practised: & yet notwithstãding such & so great miseries thẽ chaũced, as in the time of the gospel ỹ like was neuer foũd. Yea with the gospel al good things were geuẽ vnto vs and to this our Realme of our moste mercifull father, whiche we also at this prẽsẽt most abundantly do enioye throw the singular benefite of the Lorde oure God, so that the aduersaries of Gods word haue no iust and worthy cause to cõplaine of the scarcenesse of thinges, wherof is so great abundaunce and plenty in this our land, that we haue not onely sufficient for the sustentation of our owne coũtreymen, but also of many thousands of straungers, whiche lykewise do inhabite thys oure Realme. But this from the beginnyng hath bene the propertye alwayes of Sathan and of

his

his ministers: if any aduersitie chaunce to com-
mō weale, where gods worde reigneth: streight
wayes the cause thereof is imputed and ascri-
bed to the worde of God, and to the Preaching
of the same, as we haue diuerse examples both
in the holy Scriptures. and also in the Eccle-
siasticall writters. Whē God plaged the world 3. Reg. 17
with great dearth and famyne for their Idola- Iac. 5.
trye and wickednesse of life, so that it reygned
not vpō the earth by the space of three yeares &
syx monethes: was not the occasion therof laid
to the Prophet Helias charge, & to hys Preа-
chynge. Were not these the wordes of kynge
Achab to the aforesayd Prophete and preacher
of Gods worde. Arte not thou euen he, that
troubleth Israell. But the Prophet answered
& said vnto him: It is not I, that haue troubled 3. Re. 18.
Israel, but thou & thy fathers house, in that ye
haue forsaken the commmaundementes of the
Lord, and haue followed Baal. Was not here-
sie, sedicion & treason layde to Christes charge,
when none was so free frō thē, none more pure
either in doctrine or life, yea none to be compa-
red vnto him, being in dede incomparable in all
Godlynesse, goodnesse and vertue? We haue
found this fellowe, sayd his aduersaries to Pi- Luc. 23.
late, peruertyng the people and forbiddynge to Ioan. 18.
paye tribute to Cesar. If he were not an euill
doer, we woulde not haue deliuered hym vnto
thee. He is giltie of death. To ỹ galowes with
him: to the galowes with him. Likewise when
the byshops & hye priestes were afrayde of the
inuasions of the Romanes and of taking away
their liuinges and promotions: was not all the
matter laied vpon Christ & his doctrine? Were Ioan. 11.
not these their wordes. What do we. For thys Ioan. 12.

man

man doth many miracles. If we let hym scape thus: all men will beleue on hym, and the Romanes shall come, & take away both our roume and the people. Perceaue ye not, howe we preuaile nothyng? Beholde, all the whole worlde goeth after him. Reade we not also, that the Apostles of Christe were accused of like faultes, that that may be found true, which Christ said, The seruaunt is not greater than his Lord: nor the disciple is not aboue hys master. It is ynough for the disciple, that he be as his Master is, and that the seruaunt be as his Lord is. If they haue called the Lord of the house Belzebub: howe much more shall they call them of his housholde so. Was not all the hurly burly, sedition, commotion, strife, contention, debate, insurrection, &c. imputed vnto them and their doctrine. Were not these the wordes of their aduersaries, when they brought them before the Rulers and head officers. These men trouble our citie, seing they are Iewes, and preach ordinaunces, whiche are not lawfull for vs to receaue, seing we are Romanes. Did not Paules enemies thus report of him. This is the man, that teacheth all men euery where againste the people, and the law, and this place. He hath also brought Grekes into the temple, and hath polluted thys holy temple. Was it not layde to Paules charge also, that he made an vproure, and ledde out into the wildernesse foure thousand men, that were murtherers. And as what soeuer plage or mischefe chaunced in the Apostles tyme, was euer imputed to them and to their doctrine: so likewise came it to passe with the holy fathers and other good Christiās, that succeded them, as we may see not only in histo-

Mathe. 10.

Act. 16.

Act. 21.

ries,

ries, but also in other writers, as in S. Cipria. Contra Demetrianum, and in Tertulian in Apollogitico aduersus gentes. &c. And therfore no maruell, though that same wickednesse be shewed at this daye agaynste the worde of the Lord, seing that Sathan is alwayes one, and is no changelyng: seing also, that he is nowe of no lesse power and will to worke the same malice, enuye, and mischiefe against the Religion of Christe in his members, than he was in tymes paste. The aduersaries of Gods truth haue no delight nor pleasure in heauenly and spirituall thyngs, but like bellie beastes only borne to consume the good frutes of the earth, they desire and seke after nothyng but the thynges of this world, that their sonnes (as the Psalmographe sayth) may grow vp as the younge plantes, and that their doughters maye be as the polyshed corners of the temple: that their garners maye be full and plenteous with all manner of store, that their shepe may bring forth thousands and ten thousands in their stretes: that their Oxen may be strong to labour: that there be no decay, no leding into captiuitie, and no complayning in their stretes. If all thinges go well and prosperously with them, then are they mery, and diligently offer sacrifice to to their God the belly. But if any aduersity come, then knitte they the forehead, and worke their malice vpon Gods word and the faithfull professours of the same. The worde they call heresie, erroure, doctrine new and straunge, seditious, and cause of rebellion & of all other plages, wherwith the commō weale is afflicted. The professoures of thys worde they blaspheme, they raile vpon, they curse with booke, bell & candle, they excommu- Psal. 144.

micate, they apprehende, they accuse, they condemne, they stocke, they cheane, they manacle, they racke, and in fine, they most cruelly with sweard, fyre and halter bringe them vnto an ende, so farre is it of, that these Epicures and bellygods do, as they ought, render thankes to God for his corporall benefites, so richely poured vpon them and vpon other his creatures.

Now as touching the spiritual benefites and heauenly giftes of the minde, as the knowledge of the holy scriptures, the vnderstanding of the Lordes blessed will, the preaching of the Gospel, the true administration of the Sacramēts, the abolishment of all false worshippings & superstitions, &c. wherwith God in this our age hath most mercifully blessed vs, far passing many other nations that be vnder the heauens: as these wise wicked worldlinges knowledge not the benefits of the body, nor yet are thanckfull to God for them: so likewise are they altogether vnthanckfull for the gifts of the minde, whiche do so far excel the other, as gold surmounteth copper, or siluer, tynne. For lyke as Owles cā not abyde the golden and glysteryng beames of the Sunne nor the light of ỹ day: so in lyke māner cā not these bellygods and Antichristes slaues suffer the glorious and pleasaunt light of Christes most glorious and pleasaunt Gospel. They crye out with the wicked, of whō the Prophet maketh mētion, on thys manner: Se not. Loke not out right thynges for vs: but speake layre wordes vnto vs. Loke out erroures. Get you out of this way: Depart out of this pathe, and turne the holy one of Israel frō vs. In the trifling traditiōs, croked constitutions, idle inuētiōs, drousy dreames deuilish decrees, false fables,

dies, & fond fantasies of mẽ is their whole de-
light: as for the sincere & pure religion of God,
that they vtterly neglect, set at nought cõtẽne
& despise. And if for shame they seme to appro-
ue & alowe any part therof: yet they do so mãgle
it, & bring it in captiuitie to the traditiõs of mẽ,
that it looseth the sincere simplicitie & simple sin
ceritie, whiche it receaued of the holye Ghost.
Some of thẽ are not ashamed so to diminish the
authoritie of Gods sacred scriptures, that they
affirme the word of God to be so far the worde
of God, as the Church doth allowe it, meaning
the pope & his spiritual shauelinges: as though
God gaue vs in his holy Scriptures an vnper
fecte doctrine, and not sufficiently authorised of
him without the consent of Antichrist & of hys
broode. Is not this to set God to schole, and to
make him a Nouice? So should it follow, that
the word of God is grounded on the Church &
not the Churche on the worde of God. Is not
this right Antichrist, that should turne ẏ rootes
of trees vpwarde? Christ saith speaking of his
Church: My shepe heare my voyce. Againe, he
that is of god, heareth the wordes of god. Itẽ,
Euery one that is of ẏ truth, heareth my voice.
And the holy Apostle saith: speaking to the faith
full congregation of God: Ye are no straungers
and forreyners, but citizens with the Saints,
and of the housholde of God, and are built vpon
the foundation of the Apostles and Prophetes,
Jesus Christe hymselfe beyng the head corner
stone, in whome what buyldyng soeuer is cou-
pled together, it groweth vnto an holye temple
in the Lorde. The worde of God is not buylte
vpon men, althoughe neuer so holye and per-
fect: neyther receaueth it any authoritie of mã,

The holye Scripture.

Ioan. 10.
Ioan. 8.
Ioan. 18.
Ephe. 2.

although of neuer so greate excellencie, wyse-dome and powꝛer: but such as are the congrega-tion of God, are built vpon the wozde of God, & whatsoeuer authozitie they haue (euerye one in their degree and office) they haue it altoge-ther of Gods wozde, without the whiche wozd there can be no Church, foꝛ asmuch as there cā be no faith, as the Apostle saith: Faith cōmeth Rom. 10. by hearing, and hearing commeth by the wozde of God: so farre is it of, that either pope oꝛ Car-dinall oꝛ anye other person hath any powꝛer to geue authozitie to the wozde of God, whiche already is authozized by the most hygh and su-pꝛeme powꝛer, euen God himselfe.

Custome. Some obiect olde and aūcient customes, af-firming that this our religion, as they terme it new and straunge, dissēteth in oꝛder and vsage greatly from the manner heretofoꝛe pꝛactised in our temples. I graunt: neither can the since-ritie of Gods wozde suffer and abyde such olde vnsauozy croked customes, as heretofoꝛe haue bene vsed in the popish Religion, as the coniu-ring of salte, water, bꝛead, bowes, flowers fire, ashes, cādles, &c. creping to the crosse, wozship-ping of Images, calling vpon dead Sainctes, sensing of altares & Idols, pꝛaying in a straūge tong, offering the missall sacrifice foꝛ the quicke and foꝛ the dead, receauyng of the Sacrament vnder one kind, with a thousand moe errours and heresies, and other greuous abuses, which of longe vsage and custome in tymes past haue bene exercised among vs, & taken foꝛ true God lyneſſe. But who knoweth not, that custome ought to geue place to reason and truth: foꝛ rea-son and truth exclude alwaye & put out of place custome, be it neuer so olde and auncient, lau-dable

dable and commendable. Chriſt is the truth: ſ therfore ought we rather to followe the truth, than the cuſtome. If thou lay to our charge cuſtome, ſayth S. Gregorye: Thou muſt marke what the Lorde ſaith: I am, ſaith he, the way, Ioan. 14. the truth, and the life. He ſayd not, I am the cuſtome, but I am the truth. Cuſtome without truth, ſaith Saint Cyprian, is nothing els thā an olde errour. Therfore leauing the error, let vs followe the truth. When the truth is once come to light, ſaith Saint Auſten, let cuſtome geue place. For who doubteth, that cuſtome ought to geue place to the opē truth. Let no mā preferre cuſtome before reaſon & truth: for reaſon and truth doth alwayes put cuſtome to ſilence. We muſt heare and do that, ſaith Saint Cyprian, that Chriſt hath done, & that he hath alſo cōmaunded to be done, ſeing that he ſayeth in his Goſpell: If ye do thoſe thynges, that I Ioan. 15. commaunde you, I will call you no more ſeruauntes, but frendes. And that Chriſt alone ought to be heard, the father euen from heauen teſtifieth, ſaying: This is my welbeloued ſon, in whom I haue greate delight: heare ye hym. Wherefore if Chriſt alone is to be hearde, we Mathe. 17. ought not to attēd, marke, and take hede, what any mā that hath bene before vs thought good to be done, but what he did, which is before al, that is to ſay, Chriſt. Agayn he ſaith: We may not follow the cuſtome of man, but the truth of God, ſeyng that God ſpeaketh by the Prophet Eſay, & ſayth: They worſhip me in vaine, teaching the commaundementes and doctrines of Eſay. 29. men. Doth not God in his holy worde cōmaūd Math. 15. his people the Iſraelites, that they ſhould not followe the cuſtomes neither of the Egyptians,

Leuit.18. Exod.23. Leuit.18 ☞

nor of the Cananites, but rather walke in his ordinaunces, & fulfill his lawes and statutes? Is not this Gods precept? Followe not the multitude to do euill. Again do not ye those thynges, whiche they haue done that were before you, neither be ye defiled in them. Is the custome is not to be reiected but receaued that is agreable to the truth of Gods worde: so lykewise is that custome not to be receaued, but reiected ỹ dissenteth from the veretie of Gods pure religion. Forasmuch therfore as the greatest parte of the old customes, that be frequẽted & vsed in the popes Church, are wicked & vngodly, & manifestly & directly cõtrary to the worde of God: the obiectiõ that our Papistes make in this behalfe, is nothing worth: neitheer ought it to be vnto thẽ any let, to hinder them frõ commynge vnto the vndecreueable truth of Gods worde.

Doctors of the church.

Some also to defẽd their errours & heresies, & maintaine their obstinate blindnesse and blind obstinacie, allege for their defence the auncient writers and Doctors of Christes Churche, affirming that their doctrine dissenteth greatlye from oures, & therfore worthy to be hyssed out, hated, abhorred & detested of Gods Church. I aunswere: If they vnderstand by the auncient writers & Doctors of Christs Church. Duns & Dorbel, Thomas & Tartaret, Biel & Brulefer, Barnard & Bonauenture, Petrus de Palude, & Petrus de Luna, Ioannes Capredli, & Ioannes Holkot, Albert Magnus, & Augustinus de Ancona, with Occam, Gerson, Durande, Petrus de Alico, Alanus, Herugus, Auredius, Ataxan⁹, Pelbertus. Cartesius, Michael Lochmeir, Iacobus de valentia, & to many such like: then we geue thẽ ouer and consent

conſēt vnto thē, ſeyng that theſe & many hundreds moe were the popes ſworne chaplaynes, making him with their ſophiſtrie a God, & his coūterfaite Religion, true Godlyneſſe. But if they meane thoſe aūcient writers & Doctors of Chriſts Church, which were before the dayes of Gregorius Magnus byſhop of Rome, thē we freely cōfeſſe, that whether they take the Doctors of the Greke, or Latin Church, they make very little or nothyng for thē, & for the maintenaunce of their poperie, ſo altogether vnknowē to thē was the ſuperſticion & Idolatry, whiche is now commōly vſed in the popiſh Churches: although I muſte nedes confeſſe, that there is none among the aunciēt writers, that hath not his errours, his ouerſights, his faultes, that ỹ may be found true, which is writtē: God alone is true, but euerye man is a lyar. But let it be graunted, that there were found in the old writers (as who ſometime ſlydeth not) According to the common prouerbe, Aliquādo bonus dormitat Homerus. That might ſeme at the firſte bluſh to confirme & ſtabliſh, to proue & approue any part of the popes religious religion: is the matter therfore cocke ſure? But the olde writers & Catholike Doctors require no ſuch reuerēce to be ſhewed, nor no ſuch credit to be geuen to their writings, as though they could not erre, which cōfeſſe thēſelues to erre, as their auncestoures haue done before thē, & will that nothing ſhould be credited as an vndoubted veritie, but only the ſacred ſcriptures, whoſe authoritie to reſiſte, & of whoſe veritie to doubt, they alwayes counted a great offence. Are not theſe the wordes of Saint Ambroſe? We vtterly cōdēne al new things that chriſt hath not taught, for Chriſt is the way to the faithfull. If Chriſt

P ſal. 115 Rom. 13.

Tract. de virg.

Homil. i. in Ierem.

In com. ad Titum.

In Epist. ad Rom.

Note.

therefore haue not taught that, whiche we do teache: euen we our selues iudge it. detestable and abhominable. Are not these the wordes also of the auncient Greke writer Origene. We must nedes allege the holye Scriptures for a witnesse. For our vnderstandinges and expositions without these witnesses are not to be credited, nor beleued. S. Hierome calleth it garrulitie or prating, whatsoeuer is taught without the authoritie of the holy Scriptures. Theophilacte feared not to saye, that they whiche bring in any thing into the Church of Christ, besides the doctrine of the Apostles: bring in slaunders and heresies, & dissensions. Here se we in what estimation the auncient Doctors desyre theyr writtings to be had. Merely so farre to be credited and receaued, as they agree with the word of God. If they in any point dissent from that, then not to be receaued, but to be reiected, not approued, but reproued: so farre is it of, that they would haue their workes to be the patrōs and defenders of wycked doctrine, idolatry, superstition, &c.

Fathers.

Some againe pretende an excuse of theyr obstinacie, the forefathers, which liued before our daies. They (say they) neuer receaued this doctrine: neuer beleued as we are taught, &c. And yet we doubt not, they are saued. I aunswere. If they speake of the forefathers, whiche liued of late yeares in the tymes of ignorācie & blindnesse, in the dayes of Papistrie and false Religion; I graunt, that they neuer receaued so purely the doctrine of Christes Gospell, as we do at this present, as people seduced from the way of truth thorow the suttle persuasions and craftye reasons of the fleshely hipocrites and filthy

Papi-

Papistes, while they wrapped them in al kinde of blindnesse, to the ende that they might see no truth in a manner, but seke theyr saluation at theyr handes, at theyr prayers, fastes, masses, &c. and by this meanes be made the very slaues and captiues of these spirituall Sorcerers: although I must nedes cõfesse, that they agreed with vs, and we with them in the principal articles of the Christen Religion, albeit farre out of the way from the true vnderstanding of thẽ. For they knew not the office of Christ, nor vnto what ende God the father sent him into this worlde: and therfore went they about on begging for their saluatiõ to this creature and that creature, to this Saint and that Saint, to this blocke and that stocke, to this pardon and that pardõ, to this pilgrimage, and that pilgrimage, to this relique and that relique, to this worke and that worke, without any respecte had to Christe, whiche is the alone Sauioure of the worlde. But nowe will the aduersaries obiecte and say: Why, are those our forefathers dãned? I aunswere: I leaue them to the iudgement of God, as the Apostle sayth: What art thou that iudgest an other mans seruaunte. Whether he stand or fall, that pertaineth vnto his owen master. Notwithstanding, I hope that forasmuch as they knewe no better, neither was theyr blindnesse of obstinacie, but of ignorancye, God hath bene fauourable vnto them, and receaued them vnto his mercy. For as God condemneth obstinate contumacie: so likewise pardoneth he many times simple ignorancie, as we reade of Saint Paule, whiche sayth: I was somtime a blasphemer, and a persecutor, and a Tyraunte. But yet I obtayned mercye, bicause I did it Rom. 14. 1. Timo. 1.

ignorauntly thorowe vnbelief. And our Sauiour Christ sayd to the obstinate Iewes & stiffnecked Pharisees: If ye were blinde: ye should haue no sinne. But now ye say, we see. therfore your sinne remaineth. Notwithstanding suche as are obstinatly blind, and wilfully, ignorant, & by no meanes, wil come vnto the knowledge of the truth, but of set purpose refuse and despise it, shall neuer finde the like fauour at the hande of God, so long as they remayne in that wicked and dānable purpose. Are not these the wordes of him, which is not only true, but also the selfe truth: This is the condemnation: that light is come into the worlde, and men loued darknesse more thā light, bicause their dedes were euill. For euery one that euill doth, hateth the light: neither commeth to the light, least his deedes should be reproued. But he that doth truth, cōmeth to ỹ light, that his deds may be knowē, howe that they are wrought in God.

Ioan. 9.

Ioan. 3.

But leauyng the late and yesterday fathers, if they meane the Patriarches and Prophets: the Apostles and the Fathers of the primatiue Churche, and suche Godly persons as liued in the publique weale of Christianitie, before that Antichrist, the deuill and the Pope bare rule, and before that enemye came, and sowed tares amonge the wheate: we playnly affirme, that their doctrine and fayth is all one with oures: and that we at thys present doe none otherwyse eyther teache and beleue, than they in tymes paste haue taught and beleued. These forefathers we embrace: These forefathers we followe. These forefathers we reuerence. For both theyr fayth and our fayth, both

Math. 13.

both theyr doctrine and our doctrine is grounded on the sure rocke, whiche is Christe Jesus the Sonne of the lyuing GOD: agaynste the whiche doctrine and fayth, the verye gates of hell shall not preuayle. Rore deuyll, rage wo̅rde, descende Rayne, come Floudes, blowe Wynde, swell Sea, &c. Yet shall all these violente tempestes and tempestuous violences, not so muche as once, shake thys our fayth and doctrine, muche lesse subdue and vanquishe it. Whosoeuer falleth on thys stone, sayeth Christ, shall be broken in peces: but on whome soeuer it falleth: it shall grynde hym to pouder. But wherefore doe they obiecte vnto vs Fathers? We haue one Father, whome we ought to heare before all Fathers, whiche is oure Father in Heauen. And he hath commaunded vs to heare hys Sonne Christe, and not forefathers, sayinge: Thys is my welbeloued Sonne, for whose sake I am well pleased wyth man: Heare ye hym. Thys Christe is oure Scholemaster: and if we wyll be hys disciples, we muste heare hym. This Christe is also our Shepehearde. If we wyll be hys Shepe, we muste heare hys voyce, as he hym selfe sayth: My shepe heare my voyce. Doth not our heauenly Father in many places of his blessed lawe, call vs awaye from followynge our forefathers? Are not these hys wordes by the Prophete? Be not ye lyke your forefathers, vnto whom the Prophetes cryed afore time, saying: Thus sayth the Lord God of Hostes: Turne you from your euil wayes, & from your wicked imaginations. But they woulde not heare, nor regarde me, saith the Lord. The same Prophet also sayth: The Lord hath bene

Math. 16.
Mathe. 7.
Math. 21.
Math. 17
Ioan. 10.
zachar. 1.

fore

sore displeased at your forefathers. Agayne he sayth: Walke not in the statutes of your fore-
Ezech.20 fathers: kepe not their ordinaunces: and defile not your selues with their idols: For I am the Lord your god. But walke in my statuts, kepe
Note. my lawes, and doe thē, &c. All forefathers walking in Gods ordinaunces are most studiously and diligētly to be heard and followed: All other are to be reiected, & refused, although outwardly glystering neuer so muche with the shyne of holynesse and vertue, & commended for streightnesse of lyfe and aboundaunce of good workes. Christ is the scope, wherunto we must directe all our doinges. If any of our forefathers dissēt him, they shote at a wrong marke, and we must byd them farewell in the playne fieldes, & haue nothyng to do with them, be they neuer so olde and auncient, as Saint Cyprian sayth: That Christ alone ought to be heard: The father euen from heauen testifieth, saying: This is my wel beloued sonne, in whom I haue great delight: Heare ye hym. Wherefore if Christ alone be to be heard, we ought not to attend, marke, & take hede, what any man that hath bene before vs, thought good to be done, but what he did, which is before all, that is to say, Christ.

Ad eccil. Lib. 2. Epist. 3.

Councels. Moreouer some flee vnto Councels, persuading themselues, those to be of such authoritie, that whatsoeuer is decreed & stablished in thē, may by no meanes be resisted and against said, but obediently receaued, and faithfully obeyed, yea and that so much the more, bicause Christ
Math.18. sayd: Whersoeuer two or three be gathered together in my name: there am I in the middes of thē. Again, Behold, I am with you for euer,
Math.28. euē vnto the very end of the world. I aūswere:

Christ

Christ in dede hath promised to be present with his holy spirit and grace in assemblies of his holy church, which come together for to seke and set forth the glorye of God, and to edifie Gods people. But such as falsely & vniustly take vpō them the name of the Church, and in all theyr coūcels seke nothing but theyr owen glory, and to bryng the people of God into a most miserable slauery, a thousand times worse thā the childrē of Israell suffered in Egipt vnder the most cruell Tyraunt king Pharao, suche, I say, are not gathered together in the name of Christe, but in the name of Antichrist: neither is Christ in the middes of them, but the deuill is among thē. Such assemblies and conuenticles al faithfull Christians ought to flee, abhorre, & detest, more than the plage and the pestilence, yea, as the deuill, and hell fire, according to this saying of the Psalmographe: I hate the Church of the malignaunt, and with the vngodly will I kepe no company. Agaynst these vngodly councels, & moste wicked councellers God thundreth, and crieth out by the Prophet on this maner: Wo and euerlastyng damnation hangeth ouer the heades of those disobedient and shrincking children, whiche will begyn a councell without me. Wo be vnto thē, that will take a secrete aduice, and not out of my spirit: and therfore adde they synne vnto sinne. Againe, Wo be vnto thē, that make vnrighteous lawes, and deuise thynges, whiche he to harde for to kepe: where thorowe the poore are oppressed on euery side, and the innocentes of my people robbed of iudgemēt: that widowes may be theyr praye, & that they may robbe the fatherlesse. All such councellers with theyr councels are not to be receaued, but to be

Psal. 26

Esay. 30

Esay. 10

reiected, bicause they are against the Lord, & against his annointed. Notable is the sentēce of S. Cyprian: How dare they stablish any thing without Christe: whose both whole hope, and faith, & power, and glory is in Christ. All counceils. whether they be priuate or publique, nationall or generall, ought to geue place to the word of God, which is a lanterne to our feete, and a light to our pathwayes. We ought to beleue no mā, saith, Saint Hierome, without the word of God. Gersō feareth not to say, that we ought more to beleue a mā that is well learned in the holy scripture, & bringeth forth the Catholike authoritie, thā a generall councell. The councell hath no authoritie for to stablishe any thing cōtrary to the word of God. For it is not truth, but errour, whatsoeuer is determined against the scripture. And we ought not to take hede vnto the trifles & fond imaginatiōs of mē, but to the doctrine of the holy ghost. Abbot Panormitan° that great Lawyer saith also: More faith is to be geuen euen to a lay man, that alleageth & bringeth forth the scripture, than to an whole counceil. Agayne, In matters cōcerning faith: the saying of one priuate person ought to be preferred before the Popes saying, if he can bring forth better authoritie of the new & olde Testamēt, than the pope can. That is the doctrine of the holy ghost, saith, S. Hierome, which is set forth in the Canonical scriptures: against the whiche doctrine if the conncels enacte any thing iudge it wicked & vnlawfull. All good mē euē frō the begynning haue attributed such & so great authoritie to the word of God, that they haue preferred that before the writtings & counsels of al men without exception, although neuer

In serm. de lapsis.

Psal. 119.

In cap. ad Gal. cap. 5.

De elect. cap. Significasti.

In Gal. cap. 5.

neuer so wise, neuer so Godly. The counceis therefore of men ought to be vnto the aduersaries no cloke or shadow of their disobedient obstinacie, & obstinate disobedience, to plucke thē awaye from the truth of Gods worde.

Furthermore there are an other sort, whiche obiecte and bring against vs the multitude and great nūber, saying, that fewe are they, & little is the nūber that embrace ỹ doctrine of ỹ Gospellers & Protestāts: but innumerable are thei & infinite is the nūber of thē, that receaue and embrace their olde, auncient, Catholike, & mother holy Churches doctrine, whereof it muste nedes follow, that where the greatest nūber is there is the moste certain truth. I aunswere vnto our sauior Christ: Enter in at the streight gate for the wide is the gate, & broad is ỹ way, that leadeth to destructiō, & many they be, which go in thereat. But streight is the gate: & narow is the way, which leadeth vnto life, & fewe they be that find it. Again, many are called, fewe are chosē. The holy Apostle S. Paule saith: Lord, who hath beleued our preaching. If we consider either ỹ sētēces or histories of the holy Bible: we shal easly perceaue that the greatest nūber is alway the worste, & the moste wicked. When the whole worlde was drowned, eight persōs only except: Did not the lesser nūber excel the greater in goodnes & Godlinesse. God by his mightie hande & outstretched arme deliuered out of Egipt aboue. 600. thousād mē, of the which .ii. onely, that is to say, Iosua & Caleb, entred into the land of promise, bicause they beleued the promise of God, the other were vnfaythful and inconstante. In the tyme of wicked King Achab, and of hys moste wicked wife Queene Iezabel, there

The multitude.

Math. 7.
Math. 20
Rom. 10

Exod. 12

3.Reg. 18

there were aboue.400. false Prophetes besides the Nobilitie and Comunaltie, whiche resisted the wayes of the Lord: and in sight but one alone, that stoutly defended the Lordes truth agaynst the wicked and Idolatrous multitude. About the number of.400. false Prophetes told king Achab, that he should prosper in his warres, & returne home safe agayne, whiche deceaued him: Michaeas alone tolde him the cōtrary: & so came it to passe. When Christ was borne, fewe receaued hym and embraced hym, knowledging him to be the promised Messias & Sauiour of the world, as Mary his Mother, Joseph her husbād, Zacharie the priest, Elizabeth his wife, the wise mē that came out of the East partes, the shepeheardes, Simeon, Anna, with fewe other, but innumerable thousandes hated him, set nought by him, persecuted hym, and sought all meanes possible to murther hym.

3.Re.22.

Math.2.
Luc.2.

When Christ toke vpon him the office of preaching at the commaundemēt of his father, who embraced his doctrine, but a fewe poore people vyle, and of no estimation in the sight of the galant and wyse worldlyngs? As it is written: Not many wise men after the flesshe, not many mighty, not many of hye degree are called. And as the Pharesees said to theyr ministers, when they came home from Christs Sermon: Are ye also deceaued. Doth any of the Rulers or of the Pharesees beleue on him? But this cōmon people, whiche know not the lawe, are cursed. Did not the sede (as we reade in the Gospell) that was sowen, fall into.iiii. partes: and one parte onely brought forth good frute? Did not a certaine man make a supper, and called many: and yet there came none, but a fewe poore people, hal te,

1.Cor.1.

Ioan.7.

Math.13.
Leuit.14

halte, lame, feble, blynde, &c. Bishop Cayphas gathered a councell, where were present a great rable of bloudy hypocrites, to condemne Christ: no mā at all taking Christes part. Against the Apostles of Christ assembled and gathered thē selues togethet the priestes, the Rulers of the temple, the Saduces, the Pharesees, the Scribes, the Lawyers, and Annas the chief priest, and Cayphas, and John, and Alexander, and as many as were of the kinred of ꝑ high priests but who rose vp to take their partes, and to defend ꝑ innocēcie of their cause. What a swarme of heihoundes flocked together to condēne blessed Stephen, and to stone hym vnto death: no man once speakyng one worde for hym. What multitudes from tyme to tyme came agaynste Paule, as we may see in the Actes of Apostles to accuse hym, and to make hym out of the way: and howe fewe, or rather none toke his parte. Math. 27. Act. 4. Congregatio regentium & nō Act. 7.

After the Apostles tyme, what swarmes of tyrauntes and beastly hypocritesrose vp againste the poore little company of the faythfull Christians, murthering thē without al pitie or mercy. As it is written. For thy sake are we kylled al the day lōg, and are counted as shepe appointed to be slayne. As I may among many touche one Ecclesiastical history: What shall I speake of the vnhappye time of that most vnhappy and wicked heritike Arrius. Although the Fathers of the councell Nicene did iudge truly & rightly according to the doctrine of the holy Scripture of the true & euerlasting diuinitie or Godhead of Christ the Sonne of God: Yet not long after that wicked heresie of Arrius dyd so preuaile and take roote in the heartes of men, that it was not receaued only in one realme or two, Psal. 44

but also Pope Liberius Bishop of Rome, with the Emperoure, and all the East parte of the worlde, admitted that most damnable heresie, to be most sounde and wholesome doctrine, persecuting most cruelly al such, as defended the cōtrary, whereof was a very little number, as Athanasius, Paulinus, and verye fewe other Byshops, whiche by no meanes would geue place to so great furour and madnesse, although most miserably entreated. In a Councell also holden at Nice, a great nūber of Byshops with other gathered there together, consented to disanull and put away the mariage of Priestes or spirituall ministers, contrary to the practise of gods Churche from the begynning, and contrary to the doctrine of the holy ghost which saith: Wedlocke is honourable among all men, and the bed undefiled: for what purpose I knowe not, nor with what reasōs persuaded, ani I able to say. Notwithstanding the holy and blessed Confessour Pahnutius, although unmaried, withstood them all, and by no meanes would consent unto theyr entrepryse and deuise, but frankely and freely confessed, that the mariage of Ministers is honourable, and that it is chastitie for a man to lye with his owne wyfe. By thys meanes he persuaded the councel, that they proceded no further in this matter, but sette euerye man at hys lyberty to marrye or not to marrye. Whoe seeth not nowe, howe foolyshe a thynge it is, and muche unworthye a Christen man to leane to the multitude, whiche for the moste parte is nothynge elles than a beaste of manye heades: Seyng we haue euidentlye shewed, that the greater parte in matters that apperteyne

Ex tripart Hist. Lib. 2. cap. 13.

Dist. 13. cap Nicena. Heb. 13.

cayne to Chriſtes Religion, is alwayes the worſeſt parte. and the leſſer parte dothe more earneſtlye embrace the truthe of Gods worde. Luc.12. ſo that not withoute a cauſe Chriſt calleth his people, a litle flocke. Feare not ye lyttle flocke, ſayeth Chriſte, for it hath pleaſed my father to geue you a kyngdome: Thys therefore is a vayne obiection of the aduerſaries to ſaye: We haue the greater number on our ſyde: therefore haue we the truth on our ſyde. For the deuill, the worlde and the fleſhe haue a greater company attendyng vpon them, than Chriſte hath vpon hym, ſeyng that the greateſt parte of this worlde rather embraceth thinges preſent, than with ioye looketh for thinges to come.

Finallye, ſome can by no meanes fynde in their hearte to approue and allowe that preſent ſtate of Religion, whiche is nowe receaued among vs, becauſe it greatlye differeth, ſaye they, from the olde and accuſtomed order. It is demaunded in what points. It is anſwered: In theſe. Fyrſte, The Byſhop of Rome is not knowledged and receaued anye more to be Supreme head of the vniuerſall Churche of Chriſte. I aunſwere: We knowe no Supreme head of the Churche by the worde of God, but Chriſt alone: and vnder Chriſte euery Prince in hys owne Realme. Secondly, The Sacrament is receaued vnder both kyndes. I aunſwere: So hath Chriſte commaunded, ſaying: Drinke of this all ye. Alſo the Apoſtle, ſo oft as ye ſhall eate of this bread and drinke of the cup, &c. Thyrdly, The ſeruice and publique prayer is done in the tẽples no more in the latin tong, as heretofore, but in the common and Engliſhe

The difference of orders and doctrines.

Chriſt alone is head of hys Churche. Mathe. 26. 1.Cor.11.

Publique prayer in the mother tounge.

speache. I answere: So hath the custome bene from the beginning in the Church of Christ in al places, and is so used at this present generally, whersoeuer the Bysshop of Rome hath no authoritie. And God by his holy Apostle commaundeth vs, that in our congregations all thinges should be done to edifie, approuing and allowing rather fiue wordes so spokē that they may be vnderstanded than ten thousand otherwise. 1. Cor. 14.

Ceremonies. Fourthly, All the laudable ceremonies are neglected and set a side, as the halowing of salt, water, bread, candles, palmes, fire, ashes, &c. I aunswere, All these are the trifling traditions of men, and haue bene the cause of much Idolatrye and superstition. And it is written, They worship me in vaine, teaching doctrines, which are the commaundementes of men. Item, God is a spirite, & they that worship hym, must worship him in spirite and truth. Math. 15. Ioan. 4.

Purgatory Fiftly, Purgatory is denied. I aunswere, we know none other purgatorye for the soule, but the precious bloud of our Lorde and Sauiour Christe Iesu, as it is writtē. The bloud of Iesus Christ gods sonne maketh vs cleane frō all sinne. 1. Ioan. 1.

The sacrifice of the Masse no sacrifice for sinne, but the death of Christe alone. Sixtly, The Sacrifice of the Masse is vtterly reiected and caste awaye, as a pestilence moste hurtfull, blasphemous, and iniurious to the passion and death of Christ. I aunswere: The word of God teacheth vs in all places, that there is no sacrifice for sinne, but the death of Christ alone. But Christ dieth no more. Therfore is there no more sacrifice offered vp for sinne. With one only oblation, sayth the Apostle, hath Christ that euerlasting Bysshop made perfecte for euer them that are sanctified. Rom. 6. Heb. 9. Agayn, we are sanctified & made holye by the offeryng vp of the bodye of Iesu Christ

Christ done once for al. Seuenthly, The inuocation and intercessiō of Saintes is cleane omitted and left. I answere: God alone is to be called vpon, as he himselfe commaundeth, saying: Call on me in the tyme of trouble, and I will deliuer thee. We knowe by the worde of God no Mediatour, no Intercessour, but Christ alone, as it is written: There is one God, & one Mediatour, (he sayth not, many Mediatoures) betwene God and man, euen the man Jesus Christ, whiche gaue himselfe a raunsome for all men. Againe, if any man sinne, we haue an Aduocate with the father (he sayth not, Aduocates) Jesus Christe the righteous one. And he it is that obtayneth mercy for our sinnes: not for our sinnes onely, but also for all the worlde. Item, Christ is on the right hād of God, and maketh intercession for vs. He saith not, Saintes make intercession for vs. And our sauiour Christ himselfe sayth: Whatsoeuer ye aske the father in my name, (he sayth not, in the names of the saītes) he will geue it you. Eyghtly, The article of trās substantiation is reiected and cast awaye as an errour or heresie. I answere. The holy Scripture knoweth no suche article: neither haue the holy old fathers euer taught or left writtē such doctrine behinde them. It is a new and late inuention, brought in by the Pope and his adherentes. Saint Paule calleth the Sacramentall bread, not onely bread before the consecration, but also after the consecration. And our Sauiour Christ calleth the Sacramentall wyne after consecration, the frute of the vyne: & what other thing is that to saye, than to call it wine. Nynthly, The naturall, corporall, substantiall, and reall body of Christ, whiche he receaued of

Inuocatiō and Intercessiō of Sainctes.

Psal. 50.
1. Timo. 2.
1. Ioan. 1.
Rom. 8.
Ioan. 16.

Transsubstantiation.

1. Cor. 11.

Mathe. 26.

Marye the Virgin, is denyed to be in the Sacrament of the altare. I aunswere. The Sacrament is an holy signe of the body and bloud of Christ: whiche, whosoeuer receaueth worthely and accordyng to Christes institution, receaueth the very bodye and bloude of Christe, yea whole Christ thorow faith, which is the mouth of ỹ soule, so ỹ he is incorporate, & made one w Christ, flesshe of his flesh and bone of hys bones.

The sacrament.

☞

Ephe. 5.

Tenthly, The mariage of Priestes is admitted. I answere. It is in the word of God no where denyed. Gods Priests in the olde lawe were al maryed men, and had wyues. The Apostles of Christ, and the Byshops and Ministers of the Primatiue Church, and many hundred yeares after, til the Bishop of Rome playd the tyraunt and right Antichrist in forbydding and condemning the mariage of Priestes, were all maryed men. At this present also in all the congregations of God, whersoeuer the pope is not admitted to be supreme head, the Bishops and Ministers of the Churche do freely marye wiues. Neither was the mariage of Priestes euer forbydden in any nation, till the Byshop of Rome and hys adherentes brought in that deuelyshe decree of the single lyfe of Priestes, that thys Prophecie of Saint Paule myght be fulfilled: The spirite speaketh euidently, that in the later tymes some shall departe from the fayth, and shall geue hede vnto spirites of errour, and deuelyshe doctrines of them, whiche speake false through hypocrisye, and haue their consciences marked with an hoate yron, forbidding to marye, and commaundyng to abstayne from meates, whiche God hath created to be receaued with geuyng thankes, of them whiche be-

Leuit. 21.
Ezech. 44

The mariage of Priestes.

1. Timo. 4.

leue.

leue, and know the truth. For all the creatures of God are good, &c. Are not these the wordes of the holy Apostle. To auoyde fornication, let euery man haue his owne wyfe, and euery woman her owne husband. Agayne, Wedlocke is honourable among all persons and the bed vndefiled. That God hath made free. no man ought to make bonde. Eleuenthly, The vowes of obedience, pouertie, and chastitie are broken and not obserued of the Cloisterers, Monkes, Friers, Chanons, Nunnes, Anckers, Anckeresses, &c. I aunswere with the Preacher. A foolish and an vnfaithful vow displeaseth God. Whatsoeuer is not of fayth, is sinne, sayth the Apostle. But these monasticall vowes are not of fayth (for they haue no grounde in the worde of God) therfore are they sinne. What Godlynesse can there be in the vowe of pouertye, seyng that the powers thereof caste awaye all labour contrarye to the commaundement of God, and lyue idiely vnder the pretence of long prayer, and are fedde lyke Epicures and bellygods of the labours of other mens handes, and of the sweat of other mens browes. And what poynte of holynesse is in their vowe of obedience, seyng they vowe it to the Pope and to their Abbotes and Priours, and vtterlye denye to be obediente to the temporall Princes and Rulers to whome they owe obedience by the worde of God vnder payne of dānation. As touching their vow of chastitie, who knoweth not, that it is both foolishe and presumptuous. Can there be any greater folly or presumption in the worlde, than to worshippe God with our own inuentions, & to vowe that vnto him, whyche lyeth not in power to fulfill. Dure

1. Cor. 7.
Heb. 13.
Moses.
Eccle. 5.
Rom. 14
The vowe of pouertie
Gene. 3.
The vowe of obediēce.
Rom. 13
The vowe of chastitie

Sauiour Christ sayth: All can not awaye with this saying: That is, to liue vnmaryed, but they to whom it is geuen. The wise man also sayeth: I knowe, that I can not lyue chaste, except God geue me the gyfte. To striue against God and nature, is mere madnesse.

Math. 19.
Sap. 8.

Fastynge dayes.

— Twelfthly, The fasting dayes are not so religiously & with such abstinēce obserued as heretofore they haue bene. I answere, the people in times past haue ben taught of their curates, on those dayes, whiche the Church, that is to say, the Pope and the Byshops, hath commaunded to be fasted, that they should faste vnder payne of deadly sinne, abstayne from flesh, and eate but one meale that daye. To make that sinne, ☞ whiche is not contrary to the worde of God, is the doctrine of Antichrist. To thynke it more acceptable to God, for to eate fishe, than to eate flesh, is mere madnesse and plaine superstition, seyng that all the creatures of God are good, & nothynge is to be cast awaye that is receaued with thankes geuing. All thynges are pure to them that are pure. And those thinges, whiche God hath made cleane, no man ought to iudge vncleane. Notwithstāding such dayes of abstinence as are commaunded by the Prince, and receaued by publique order, are still with great reuerence and high deuotion religiously obserued and keept: when notwithstanding we right well knowe, that the true and Christen faste is ☞ to abstayne from sinne and to practise vertue: to cease to do our owne will, and to accomplishe the good pleasure of God: and at all tymes to lyue temperatly and soberly, as our Sauioure Christ sayth: Take heede to your selues leaste any tyme your heartes be ouercome with surfettyng

1. Timo. 4.
Titus. 1
Act. 10.
Luc. 21.

Justification.

Abac. 2.
Rom. 3.
Gala. 2.

ſetting and dronckneſſe, and cares of this lyke. Thyrtenthly, Juſtification is taught by fayth alone without wozkes. I aunſwere, The Dzophet ſaith: A ryghteous man ſhall lyue by hys owne fayth. And the holye Apoſtle ſayth: We playnly affirme, that a man is iuſtified by faith without the wozkes of the lawe. Agayne, we haue beleued on Jeſus Chriſt, that we myght be iuſtified by the faith of Chriſt, and not by the deedes of the lawe: bicauſe by the deedes of the lawe no fleſhe ſhall be iuſtified. Faith, bicauſe it alone apprehendeth and layeth hande on the mercifull promiſes of God, is counted alone to iuſtifie, when notwithſtanding it is God alone that iuſtifieth, as S. Paul ſayth. It is God that iuſtifieth. This faith is no dead and idle wozke of the holy Ghoſt in the hearts of the faithfull, but liuely and mightie in operation, as Sainct Paule ſayth, Faith, whiche wozketh mightely by loue. And this loue whiche iſſueth out of a pure heart, and out of a good conſcience, and out of a faith vnfayned, is ſo feruent and ſtronge, that it braſteth out into good wozkes, and can no moze ceaſe to wozke, than fyze can ceaſe to burne, when mete matter is miniſtred vnto it, oz the Sunne ceaſe to ſhyne, when the tyme of the cleere daye requireth. Therfoze a faythfull man is compared to a tree planted by the riuer ſide, whiche bzingeth fozth her frute in due tyme. Foz whenſoeuer occaſion is offered to a faythfull man to wozke, he wozketh ſtraygh-twayes, yea and that freely and willingly, with out any compulſion oz feare. And yet doth not he theſe good wozkes to be iuſtified by thē (foz he is already iuſtified by fayth) but to ſhewe that his faith is true and liuely, and not fayned

Rom. 8. Fayth. Gala. 5. Loue. 1. Timo. 1. Pſal. 1.

Psal. 52. Gala. 2. Math. 12.

end dead: and declare, as Dauid speaketh of hymselfe, that he is as a frutefull Diue tree in the house of the Lorde. For if righteousnesse come by the lawe, then dyed Christe in vayne. A good man, out of the good treasure of his heart, bringeth forth good thinges. And an euill man out of euill treasure bringeth forth euill thynges. The good treasure is faith, euill treasure is vnbelief. Either make the tree good and his frute good, or elles make the tree euill, and hys frute euill. The man must be good before he can bring forth good workes. Fourtenthly, Auricular confession is set at nought, and no more vsed. I aunswere: Auricular confession is the inuention of man, no where grounded on the worde of God, and hath bene the occasion of muche mischiefe in tyme paste. Confession of our sinnes to God, and to suche as we haue offended, the Scripture teacheth and commaundeth: but such Auricular and carysly confession to be made vnto a Priest with all circumstances, where, when, howe, with whom, howe often, &c. as the pope commaundeth, is no where founde in Gods booke. Notwithstandyng we freely permitte and suffer any man that will, to go vnto a Godly, learned and discrete minister of Gods worde either for doctrine, counceil, or comfort, not only in the tyme of Lent, but at all tymes of the yeare. For it is written: The lyps of a Priest kepe knowledge, and at hys mouth they shall require the lawe: for he is the Aungell or Embassadour of the Lorde of Hostes, Fyftenthly. The name of satisfaction is abhorred, and counted vnworthy the Christen profession. I aunswere. To God there is satisfaction for sinne, but the death of Christ alone, as Saincte

Auriculare confession.

Malach. 2. Satisfaction.

1. Ioan. 2.

John

Iohn saith: he (Christ) is the satisfaction for our sinnes. Hereto agreeth the saying of S. Paul: God made Christ to be sinne (that is, a satisfactory sacrifice) for sinne, which knewe no sinne, that we by his meanes should be that righteousnesse, whiche before God is allowed. God requireth of vs repentaunce, fayth, and amendement of lyfe, when we haue gone astraye: but to satisfie the iustice of God for those our sinnes we are not able, though al righteousnesse of the whole worlde shoulde be offered vp to God of one man for one sinne that he had committed agaynst God, in whose sight the starres are not pure, nor the Aungels of heauen free from imperfection, if they shoulde be compared with the pureneſſe and perfection of God. Therefore to make satisfaction to GOD for oure sinnes, Christe came downe, tooke our frayle nature vpon hym, dyed for our wickednesses, and rose agayne for oure Iustification. And thys hys satisfaction is counted oure satisfaction, if we beleue in hym: as it is written: Be it knowen vnto you (ye men and brethren) that thorowe thys man (CHRIST) is preached vnto you the forgeueneſſe of synnes, and that by hym all that beleue, are iustifyed from all thynges, from the whiche ye coulde not be iustifyed by the lawe of Moses. There is an other kynde of satisfaction, that concerneth oure neyghboure, whome we haue offended eyther in worde or in deede. That satisfaction ought in this behalfe to be made, no man that feared God, denyeth. Yea we playnly affirme, that whosoeuer hath offēded his neighbour, and seketh not to be reconciled vnto him,

2. Cor. 5

Act. 13

by

Satisfaction to our neyghbour.

by makyng due satisfaction vnto him to the vttermost of his power, whether it be in worde or in dede: that person is farre from the true Christianitie. If the offence be in worde: satisfactiō must be made in worde. If it be in deede: then must the satisfaction be made in dede lykewise, after the example of Zachee, whiche sayd: If I haue done any man wrong: I restore him foure folde. Sixtenthly, Free will is denyed to be in vs, & that we haue no power to do any good. I aunswere: Our libertie of well willing & well doing was lost in Adā, in whō as all we sinned, so are al we iustly cōdēned. Before Adās fal we had freewill both to will wel and to do well: but since his fall all perished in vs that good was, and all grewe vp that euill and wicked was, as it is writtē. All the imagination of mans heart is only euill euery day. Againe, the imagmatiō of mans heart is euill euen from hys youth. Hereof doth it manifestly appeare, what free will there is in vs to do good, or to will good, seing that all our imaginations and thoughtes of our heartes are euill and wicked at al tymes euē frō our very youth, as the Prophet saieth: Leude is the heart of man and vnsearcheable. Saint Paule also sayeth, that of our selues we be not able somuch as to think a good thought. And our Sauiour Christ sayeth: Without me ye can doe nothyng. Notwithstandyng this we saye, that in naturall and humane thynges we haue a certayne choise of will, as to eate this or that meate, to put on thys or that garment, to speake or to kepe silence, &c. yea and to sinne or to abstayne from the grosse actes of synne, as murther, adulterye, fornication, false witnesse bearyng, and such lyke: whiche notwithstādyng we

Lue. 19.

Free will.
Rom. 4
Ephe. 2.

Gene. 6.
Gene. 8.

Iere. 17.
2. Cor. 3
Ioan. 15.

Note.

we muste acknowledge and confesse to be the
gift of God, as Saint Paule sayeth. What hast
thou, that thou hast not receaued. Also Sainct 1. Cor. 4
Iames, Euery good gift, & euery perfect gifte Iac. 1.
is from aboue, and come downe from the father
of lightes. But with our whole hearts to assēt
and consent to the holy will of God, to accom-
plyshe and performe the same with such perfec-
tion and puritye, as the lawe requireth: that
lyeth not in our power, neither can the strēghts
of free will do any thing in this behalfe, eyther
to will it, or to do it. For as Saint Paule saith:
It is God that worketh in vs both the wil and Phil. 3.
the deede. The regenerate man in Christe hath
only this will and this dede, as Christ sayth: If Ioan. 8.
the Sonne make you free, then are you free in
deede. The naturall man perceaueth not those 1. Cor. 2.
thinges that belong to the spirite of God. Not
they, whiche are borne of bloud, or of the will of
the flesh, or of the will of man, but they that are
borne of God, haue this freedome. Where the Ioan. 1.
spirite of the Lord is, there is libertie, saith the 2. Cor. 3.
Apostle. Seuenthly Prayer is called lyppe la- Prayer.
bour. I answere. Outward prayer pronounced
with the lippes without the affectiō of the heart
and consent of the mynde, is not onely lyppe la-
bour, but also vayne labour, not approued but
reproued of the Lorde our God, as Christ hym Math. 15
selfe witnesseth, saying: This people draweth
nye vnto me with their mouth, and honoureth
me with their lippes, howbeit their hearts are
farre from me. Merelye they worshippe me in
vayne. And to the woman of Samaria he sayd Ioan. 4.
thus. The houre commeth and nowe is, when
the true worshippers shall worshyp the father
in spirite and in truth. For suche the father also

requi-

requireth to worship him. God is a spirite, and they that worship hym, muste worship hym in spirite and in truth. Whatsoeuer is song or said with the mouth, so that it brasteth out from the affection of the mynde: we affirme to be not only tollerable, but also commendable, yea pleasaunt and acceptable to God, as Dauid sayth:

Note.

Psal. 34. I will geue alwayes thankes vnto the Lorde: hys prayse shall euer be in my mouth. My soule shall make her boaste in the Lorde: the humble shall heare therof, and be glad. O prayse the Lorde with me, and let vs prayse hys name together, &c. O be ioyfull in God, all ye landes: synge prayses vnto the honoure of hys name, make his prayse to be glorious. And the Apostle sayeth: I will synge with the breath, & I will sing with the minde. I will pray with ỹ breath, & I will prayc with the minde. If the mouth & the mynde, if the breath & the heart, if the lippes & the spirit go together either in singing or saying: It is a most acceptable melody to God, & highly to be prayscd of al good & godly mẽ. This kynde of prayer is greatly cõmended of the people of God, as cõtrarywise prayer without the affection of the hearte is rather to be reproued than approued, refused than receaued, condemned than commended.

I. Cor. 14 ☞

Holy days

Eyghrenthly, The holye dayes and solemne feastes, whiche of oure Elders were obserued and kepte with hye deuotion and greate reuerence, are nowe a dayes neglected and set nought by. I aunswere: We are free from the obseruation of dayes. The Sabboth was made for man, and not man for the Sabboth. Therfore is the Sonne of man Lord also of the Sabboth:

Mark. 2. ☞

both: A Christen mans Sabboth is euery day, and endureth the whole tyme of hys life: which is to reste from euill, to ceasse to do hys owne will, and to obeye the holy lawe and commaundement of GOD. We are no more tyed and bounde to the obseruation and keppynge of the Jewyshe Sabbothes, from the whiche we are made free by Christe the true lyghte, whose comming in the flesh expelled all the darke shadowes of Moses lawe, as the Apostle sayth: Let no man trouble your conscience aboute meate and drinke, or for a pece of an holy daye, or of the newe Moone, or of the Sabboth dayes, whiche are shadowes of thynges to come: but the body is in Christe. Let no man make you shote at a wronge marke, &c. Suche as yet sticke and abyde in the outwarde obseruation of dayes, tymes and meates, the Apostle reproueth on thys manner and sayth: Now after that ye haue knowen GOD (yea rather are knowen of God) howe is it that ye turne agayne vnto the weake and beggarlye ordinaunces, whereunto agayne ye desyre a freshe to be in bondage. Ye obserue monethes and dayes, and tymes, and yeares. I am in feare of you, least I haue bestowed on you labour in vayne. Agayne, If ye be dead with Christ from the ordinaunces of the worlde, why as though ye yet liued in the worlde, are ye led with traditions? Touche not, taste not, handle not: whiche all perish thorowe the very abuse, after the commaundementes and doctrines of men. We graunte and confesse, that we haue put downe, yea and that worthely, certayne superstitious & Idolatrous holy dayes, as the feastes of Thomas Becket that trayterous Rebell, of

Colos. 2.

Gal. 4.

Colos. 2.

of Dunstone that wicked Nicromancer, of Austen that superstitious and Popish Monke, with such like: notwithstanding the Sōdayes, and all such feastes as be grounded in the word of God, bringyng vnto our remembraunce the actes of Christ and of his Saintes, we not superstitiously, but freely and religiously obserue and kepe, accordyng to the libertie, whiche is geuen vs in the Gospell by Christ.

Other matters there are, wherin the Papystes finde great faulte with the Protestantes, whiche may be answered as easely, as we haue done these aforesaid. For we haue rehearsed the chief & principall: of what force & strength they be, who seeth not. But forasmuche as they make the simple and ignoraunt people beleue, that if these thinges be taken away, the whole Religion of Christ falleth downe and vtterlye perisheth (the people being persuaded that they are not tryfling traditions of mē, but the graue and weyghtie ordinaunces of God.) And that therfore as an other Atlas they with their shulders holde vp the olde and auncient Catholyke Religion, whiche otherwise would fall to ruine and vtter decay: I pitieng and much lamenting the miserable state of the simple, blinde, and ignoraunt Christians, so wretchedly seduced thorowe the suttle and craftye persuasions of these most suttle and craftye hypocrites, which being in deede greuous and rauenyng wolues, clothe themselues with shepes apparell, that they may the easelier make a rauine and spoyle of the Christen flocke: I haue thought good to declare and shewe out of Chronicles and Hystories, who were the Authors and inuentours of all these tryfling tradicions, drowsie dreames,

Math. 7. Act. 3.

mes, and idle inuentions, whiche heretofore haue bene counted for true Religion and Gods seruice: Agayne, at what tyme or yeare of our Lorde, euery one of their beggarly ceremonyes were thruste into the Churche: that by thys meanes suche as will open their eyes, and no more be obstinatly blynde, may easely perceaue and see, how wickedly the wicked and Popish hypocrites haue in tymes past seduced and receaued the simple poore Christians, while they haue made them beleue, that whatsoeuer is done in their Churche, is diuine seruice, and God is hyghlye pleased therwith, contrarye to thys saying of Christe: They worship me in vayne, teaching doctrines, whiche are the commaundementes of men: and that to leaue these thinges vndone, is deadly sinne, and worthye great punishement. A Priest to rede the Gospell at Masse without candle lyght: to receaue the Sacramentall wine, without minglyng of water, to say Masse aboue without a Superaltare: Againe, the Lay man to come vnto the Lordes table without shrifte and absolution at the Priests hand not to beare a candle on Candlemasse daye, not to take ashes in Lent, not to beare Palmes on Palme Sonday, not to creepe to the crosse on good Fridaye, not to abstayne from flesshe on Fridayes & other fasting dayes, with a thousand such like, was counted a greater offence among the Papistes than to transgresse and breake any of the commaundements of God. It may worthily be sayd to them, as Christe sayde to the Pharisees and Scribes: Well Prophecied Esay of you hypocrites, as it is written: This people honoureth me with their lippes, but their hearte is farre fro me. Math. 15. Esay. 29. Math. 17. Mark. 7.

Howbeit, in vayne do they serue me, teaching the doctrines and commaundementes of men. For ye lay the cõmaundements of God a part, and obserue the constitutions of men. &c. Ye cast aside the commaundement of God, to maintaine your owne constitutions.

There is almost no constitutions, no decree, no ceremonye, no Papisticall secte, nor any other tradition appertaining to Churche ware, and Romishe religion, whiche I haue not both diligently and painefully sought out of Chronicle writers, and Historiographers, and placed in this my booke, that all men may knowe from whence the Popish religiõ springeth, and hath her beginning, that this thing once knowen, and the trifling traditions of men set a part we may with one minde, serue, worship, & honour the Lord our God according to his word as it is written: That I commaunde thee, do that only vnto the Lord: put thou nought therto, nor take ought there from. Agayne, ye shall put nothing to the worde, which I commaund you, neither do ought therfrom, that ye maye kepe the commaundementes of the Lorde your God, whiche I commaunde you. And that the readyng of this my boke may be to the Reader both the more pleasaunt and profitable: I haue to auoyde confusion brought all thynges vnto certaine common places, yea and that in suche order, as I trust, no good and indifferent person will mislyke and disalowe. My desire is to do good to all men, to hurte no person.

Deut. 12
Deut. 4.

After that I had finished this my labour and trauaile in gathering together these Reliques of the Romishe Religion, and had determined with my selfe to publishe and set them abroade, that

that they might be sene and read of all men: after long & depe consideratiō to whom I might dedicate this my worke: Your Lordship came to my remēbraunce, as one right well worthy, to whom I might offer this my trauaile what soeuer it be, yea & that for diuerse causes. First, For the right excellēt knowledge that you haue not onely in humaine letters, but also in the sacred scriptures: whiche is so goodly an ornament and precious Iewel to all Christians, but specially to all such as be Bishops and Ouersears of Christes flocke, as nothyng can more beautifie & adourne the state of a Christen mā, of whatsoeuer degree he be. Secondly, For the feruent Zeale and earnest loue, that you beare to the pure and sincere religion of God, whiche these many yeares hath so enflamed your breast that for the loue therof, & for the defence of the same, you were not only content to forsake your natiue cōtrey, your natural kinnesfolke, your deare frendes, your louing familiares, & whatsoeuer semeth to this life, moste swete, moste pleasaūt, most comfortable, but also to lose both life and goods, counting them most blessed and happye, that suffer persecution for ryghteousnesse. Thyrdly, For that it hath pleased God of his infinite goodnesse and mercye to place you Bishop and Ouersear of his people in my natiue countrey vnto the glory of his most glorious name, and vnto the exceding profite & commoditie of his holy congregation; where you so rule and gouerne the Lordes flocke, as a moste faithfull Pastor and diligent shepehearde, that your fame is not onely glorious in the eares all men, but also you are become a most worthy exemplar to all the spirituall Ministers of your

The causes of the dedicatiō of this booke.

knowledge

Zeale.

Math. 5.

dioceſſe, whether doctrine life, or hoſpitalitie be conſidered on your behalfe. As touching doctrine (I ſpeake it without flatterye) you are able by the worde of God, and by holeſome learning, both to exhorte, and alſo to improue them that ſpeake againſt the worde of truth. And as God hath geuen you this knowledge, ſo do you moſte diligentlye beſtowe it vpon Gods people committed vnto you, that you may not be found like to that idle & vnprofitable ſeruaunt, which hyd the talent, that his Lord committed vnto him, in the ground: but rather like to that good and diligent ſeruaunt, which with fiue talents, that his Maſter deliuered him, wonne other fiue, and therfore heard of his Maſters mouth this moſte ſweete and comfortable voyce: Well thou good and faithfull ſeruaunt: Thou haſte bene faithfull ouer fewe thinges. I will make thee ruler ouer many thinges. Enter thou into the ioye of thy Lord.

Titus. 1
Doctrine.

Math. 25.

Life.

As cõcerning your life & conuerſatiõ (which I ſpeake vnto the glory of God, from whome alone commeth downe euery good and perfecte gifte) it is ſuch, as may right well be counted a mirrour of vertue, wherin appeareth nothyng but that good & Godly is, ſo that ye be an enſãple to ỳ flocke in righteouſnes, in faith, in loue, in peace, in worde, in pureneſſe, &c. Accordyng to the rule of the Apoſtle: A Biſhop muſt be blameleſſe, as the ſtewarde of God, not ſtubborne, not angry, not geuen to much wine, no fighter, not geuen to filthy lucre, &c. He muſt alſo haue a good report of them whiche are without, leaſt he fal into rebuke, and ſnare of the euil ſpeaker.

Iac. 1.

1. Pet. 5.
Titus. 1
1. Timo. 3.

Hoſpitality

And as for your hoſpitalitie, it is ſuch and ſo notable, that for the proportion of your yerely

reuenues, which is much inferioure to others, it geueth place to none of your profession and degree. Poore Christ in his members standeth not at your gates to be fedde at leasure with fragments and scrappes many times to vile foy dogges oute of the almose basket, but he is brought into your house, set at the table, hauing ministred vnto him, all good thinges necessary foy the relefe of his carefull state, accoyding to this cõmaundement of God: Breake thy bread to the hungrie: and the nedie and wayfaryng bring thou into thy house. When thou seest the naked couer him, and hyde not thy face from thy neighbour. A Bishop must be a maintayner and keper of hospitalitie, saith the Apostle. And God saith by the Prophete: Bring euerye tithe into my barne, that there may be meate in mine house. Therefoye your Lordship is ready at all times to do good to all men, but specially to them that are of the housholde of faith. And these .iii. thinges requireth our Sauiour Christ of euery Godly and Christen Bishop, when he saith thrice. Pasce, Pasce, Pasce, Fede with wholesome doctrine. Fede with vertuous conuersation. Fede with liberal hospitalitie keping. But many do so little passe of this latter Pasce, that they passe it cleane ouer, and make a double post of it, so greatlye hath Mammon blinded their eies. Fourthly, foy the singular loue and liberall benefites, whiche your Lordship heretofoye both freelye and frendlye without my desertes hath moste bounteouslye bestowed vpon me. And wouldе God it were, oy might be at anye time in my power, if not otherwise yet with my humble and readye seruice, to signifie my faithfull and well wishing heaste vnto your Lord-

Esay. 58.
1. Timo. 4.
Titus. 1
Malach. 3
Gala. 6.
Ioan. 21.

Benefites

ſhip, if not to the vttermoſte, yet in ſome parte, as one, who although power ſhall fayle, yet ſhall good will euer preuaile. Fyftly, and finallye (as I maye once conclude) that youre honoure maye by a Bucklar and defence for this my laboure, partelye againſte oure common aduerſaries the Papiſtes, whiche without iudgement furiouſlye condemne, whatſoeuer pleaſeth them not, although neuer ſo true, and agreable to the worde of GOD: Partelye againſte oure Groſſe Goſpellers and prattling Protеſtantes, whiche doinge themſelues nothynge prayſe worthye, enuye, ſlaunder and backbyte other mens frutefull laboures, labourynge by thys meanes to ſeeme ſomewhat, when in deede they are nothynge, excepte we will number them amonge ſuche, as are borne onelye to conſume the good frutes of the earth: Partelye, that other ſeyng thys my trauaile dedicate to youre Lordeſhippe, maye be the more allured and prouoked vnto the readyng of this treatiſe, and ſo at the laſte learne to diſcerne good from euill, ſweete from ſoure, light from darkeneſſe, truth from falſhode, Religion from ſuperſtition, Chriſte from Antichriſt, God from Baal, &c. and from hence forth ſerue the Lorde oure GOD not as blynde reaſon fantaſieth, and filthy fleſhe imagineth, but as Goddes worde preſcribeth, that is to ſaye, in holyneſſe and ryghteouſneſſe all the dayes of oure lyfe, that after the ſhorte pilgrimage of this oure frayle lyfe, we maye attayne and come vnto that bleſſed & immortall life, where he reygneth, whiche is the true and perfecte lyfe, namelye Chriſte Jeſus the Sonne of the lyuing GOD as concernyng hys God-

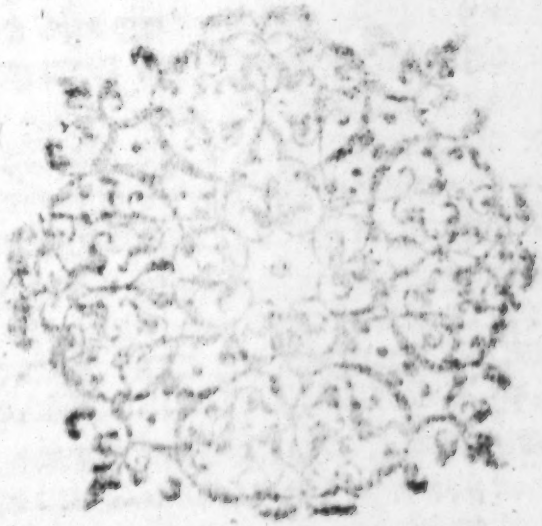
Luc. 1.

Ioan. 14

head,

head, and the Sonne of the blessed Virgine Marye as touchyng hys manhoode, our alone Sauioure and Redemer, oure alone Mediatoure and Aduocate, oure alone Lawful filler and peace maker, our alone health and eternall felicitye: in whome, and from whome, I wilhe vnto your honourable Lordeshippe all good thynges both of body and mynde. Amen.

From Cauntorbury the sixte of Iune. In the yeare of oure Lorde. 1563. Septemb. 30.



The Reliques of Rome.

Of the Pope, and of his vsurped power and fayned authoritie.

POpe Boniface the third thorowe great and earnest sute (although many good and Godly learned men resisted hym in thys behalfe, vtterly condemning this his ambition and Luciferlike pride in exalting and lifting vp himselfe aboue his fellowe Byshops, and chalenging vnto hym ẏ Supremacie and authoritie, which the holy Scripture in no place geueth him neither had any of his predecessours ẏ Byshops of Rome tofore enioyed the same nor once desyred it, but rather both written and spoken against such vsurped power, as we may see in the writings of Pope Gregorye the fyrste against Iohn Patriarch of Constantinople, whiche attempted the lyke wicked enterprise, but was resisted) to *Phocas* the Emperour, at the last obtayned of hym, that he and his successours for euer after should be taken for ẏ chiefe

The beginning of the Popes primacie.

Epist. lib. 4. Epist. 32. 33. 34. capi. 76. 77. 78.

bysshop and supreme head of the vniuersall Church of Christ throughoute the worlde: and ỹ the Church of Rome from that daye forewarde should be called, and so admitted and receaued the chiefe and principall head Church of ỹ whole world: Againe, that the Church of Rome should be in subiectiõ to none other Church, but that al Churches vniuersall should be obedient and in subiection vnto it. For vntil that time the Church of Constantinople was counted the highest and of greatest authoritie bicause of the imperial see in that city. This thing was brought to passe about the yeare of our Lord. vi. C. vii. *Platina. Christianus Massæus. Henricus Pantaleon. Paulus Diaconus. Anselmus Rid. Polichronicon. Albertus Krantz. Abbas vrspergẽsis. Hermannus Contractus. &c*

Pope, supreme head of the Emperors making.

This *Phocas* (as histories make mẽtion) was a great and cruell tyraunt, & by force & violence obtayned the Empyre. And that he myght the more quietlye enioye it, he wrought not onely treason against his Lord and Maister, that was Emperour before him called *Mauritius* a mã both noble & vertuous, but

Phocas the Emperor.

but he also most shamefully and traytorously slewe hym, not onely him, but al his children also, ý none of his stocke might lyue to make any clayme to the Emperiall Crowne after him. A Tyraunt mete to set vp the tiranny of the Bysshop of Rome contrary to ý worde of God and the determination of the auncient Cannons. The tirãny of Phocas.

But thys trayterous murtherer receaued a iuste reward of thys his tirannye. For as he vniustlye slewe: so was he most iustly slayne. As he deposed his Lord and Master: so was he deposed & put down. As he against al right toke away the Empire frõ his Lord: so was it againe taken away from him. As he suffered none of his masters children to liue: so dyed he without childrẽ, one doughter only excepted. Loke with what measure he mette vnto his lorde and master: with the same was he paid home again, sauing that his death was more vilanous and shameful, than the death of his master. For thys tyraunte after he had reygned certayne yeares, had fyrst of all his handes and his feete cut of, afterward bicause he had bene a The death of Phocas

famous and notable adulterer, his priuy membres with his heade were cut of also. As for the residue of his bodye was burnt to ashes, An ende worthye such a tirant: *Zonaras, Paulus Vuarnefridus, Ioannes Monachus, Paulus Diaconus, Ioannes Cuspinianus, Sebastianus Frank.*

Pope Christes vicare and Peters successour.

Pope *Benet* the seconde obtayned of the Emperour Constantine, that the Bishop of Rome for euer after should be taken of all men for Christes true vicar in earth, and saint Peters lawful successor. This Pope also broughte it to passe, that the bishop of Rome only should be called *Pope*, that is to say, the father of fathers. For before that time all Bishoppes generallye were called Popes, it maye be gathered of diuerse writers. In the yere of oure Lorde fyre hundred. lxvii. *Anselmus Ryd. Achilles Perminius, Sebastianus Franck. &c.*

The bishop of Rome only Pope.

The church of Rome heade of all churches.

Pope *Vigilius* (as they fayne) made a decree with the consente of his adherents that the Sea of Rome shoulde be taken for the head and maistresse of al churches thorowout the worlde. In the yere, &c. v. C. xxxv. according to the doctrine of these two verses.

Dogmate

Dogmate papali datur, simul ac imperiali,
vt sim cunctarum mater, & caput ecclesiarū.

That same decree also made Pope *Simplicius* (as they wryte) in the yere of our Lorde: 471. Moreouer the papistes go forth and say, that when Pope *Siluester* was Bishop of Rome, Constantine the Emperour did exalte and aduance the Sea of Rome, that he gaue vnto it not only an ecclesiasticall, but also an Imperiall, power, appoynting the church of Rome to be the chief church through out ỹ world, & to haue autority, rule, & preeminence no lesse ouer those foure principall Churches, *Antioch*, *Alexandria*. *Cōstantinople*, and *Hierusalē*. than ouer al other churches cōtayned vnder the heauens: Agayn, ỹ the bishop of Rome should be higher & of greter autority, than al the bishops and priests of the whole worlde, and ỹ whatsoeuer should be determined concerning matters of religion, should depend only vpon the popes iugement, eyther to be receiued, or to be reiected. He appointed also (as the papistes go forth to lye) that the pope should haue fre liberty to weare the apparel either

A famous & notable lye.

The Pope is become a playne Lucifer.

of an emperoure or of a byshop at his pleasure, and that he shoulde haue all manner of officers to attend vpon, as the Emperoures maiesty hath. Moreouer the aforesaid Emperor *Constantine* gaue to Pope *Siluester* and to his successors the city of Rome and al Italye, with the prouinces, places and cities of all the weast parts, to be S. Peters patrimony for euer: & addeth furthermore these words. *If any mã do infringe break, transgresse, contemne and condemne this our ordinance, euerlasting damnation hang ouer his head: and the holy and chiefe apostles, of God Peter and Paule be his enemies, and immortal foes both in this world and in the world to come: yea perish mought he in the lowest part of hell and so be damned for euer and euer with the deuill and all the wicked.*

S. Peters patrimony.

O terrificũ fulmen.

Furthermore this Emperoure (as the Romanists fayne) when he hadde made this donation to the Churche of Rome plucked of the imperial crown made of moste fine golde garnished w all kind of precious stones pearles and iewels from his own heade, and set it vpon pope Siluesters pate for there-

The Papistes are impudent liars.

uerence

uerence ỹ he bare to s. Peter & caused ỹ Romish bishop to be set vpon a costlye & richely appareled palfrey, & to be solemnely caried aboute thorow the citie of Rome in the presence of al ỹ citizēs, ỹ Emperour himselfe running on foote like a lacky by the Popes side, holding his horses bridle in his hāde, as a most vile page. These thinges done, ỹ Emperour Constantine departed from the West parts of the world which he had now giuē ouer to Pope Siluester and to his successors for euer to be s. Peters patrimony, with all the priuileges, emoluments, commodities & profites of the same, and wēt himselfe into ỹ East partes, euen vnto the citie *Bizantium*, which being in great ruine he repared and amplified, beautifying it with many noble and sumptuous buildings, & called it *Constantinople* according to his name. He caried also with him almost al the noble men of the Romanes, and the whole order of ỹ Senatours with their wiues & children, bicause the pope and his complices (as it maye appere) shuld haue elboughroume inough, & as few to trouble his holines, as might be

In the yere. &c. 315. *Bartolomæus Piceri-us de monte arduo, loãnes Laziardus, Edic. Conſtant Policronicon, &c.*

But how vayne, falſe, forged, lying and counterfayte this bragging of the papiſtes is, concerning the donation of the emperoure Conſtantine to the Sea of Rome, and the ſupremacye of that Romiſhe biſhop aboue all other biſhops, yea, aboue Emperors, Kings, Princes, &c. diuers faythful learned & expert writers do aboundantly teſtify *Nicolaus de cauſa. Laurentius Valla, Antoninus Archiep. Florent. Volateranus Hieronimus, Paulus Cathalanus, Albertus Crantzius, Huldrichus Huttenus, &c.*

Note wel ỹ propertie of the papiſts.

But this is the properti of the papiſts alwaies to father theyr lies, theyr idle inuentions theyre drowſye dreames, theyr croked conſtitutions, theyr diueliſh decrees. &c. Vpon ſuch as liued many yeares before, and vpon ſuche as were mẽ (in theyr dayes) of great learning and vertue, that by this meanes theyr trifeling traditions might ſeme to be of the greter autority in the eies of the ſimple and vnlearned people & ſo althoughe plaine errours, yet at ỹ

laſt

last thorow the colour of antiquity be receiued for moste manifest verities & vndoubted truthes. Notwithstãding this must we nedes cõfesse (which thig the histories doe also testify) that after ỹ church of Rome was endowed with tẽporal possessiõs, it was euer after more studiouse of ỹ world thã of god, of secular businesse thã of spiritual exercises, of outward pomp & pride, thã of inward deuotiõ & christen holines, of making their owne traditions and degrees than of setting forth gods holy commaundements & lawes, of enriching themselues than of edifyinge the flock of Christ: so that not without a cause it is written, ỹ what time the Church receaued tẽporal possessions, ỹ olde enemy cried with a loude voice in ỹ ayer: *This daye is poison shed forth into the Church of Christ.* Therfore saint Jerome *in vitas patrum* saith: Sithens that holye Church encreased in possessiõs, it hath decreased in vertues according to this cõmon saying: *Religio peperit diuitias: Filia deuorauit matrẽ:* ỹ is to say, Religion brought forth richesse, & the daughter hath deuoured

Richesse poysoned ỹ church of Rome.

the Mother. *Polichron.*

Moreouer the Papistes fayne, that the aforesaid *Siluester* being Bysshop of Rome, the councell of Nice gaue thys priuilege to the Bysshop of Rome, that he should be aboue all other Bysshops, as ỹ emperour is aboue al other kings: and that he should be called Pope, that is to say, the chiefe father, or the father of fathers. But this is so false, that nothing can be more contrary to ỹ truth. For in the councel of Nice, which was celebrate by the commaundemente of Constantine the Emperour in ỹ yeare of oure Lorde. iii. C. xviii. where also wer present and gathered together. iii. C. x. xviii. Bishops and holy fathers, it was determined, that the Bysshops of *Alexandria*, & *Antiochia*, and vniuersally all other primates should haue al the gouernance & preheminence of alỹ countryes that were nere vnto them, as ỹ byshop of Rome had in Italy, &c. We will, say they, ỹ the old custome and manner shal continue in Egipte, Libie, and Pentapali, which is, that ỹ Bishop of *Alexandria* shal haue gouernaunce and rule ouer all these: for tha

Another lie of the Papistes concerning the councell of Nice.

Note.

heret

there is a lyke custome for ye Byshop of Rome. In like manner we wil, that at Antioche, & other prouinces, euery one shal haue their due honour.

Moreouer when *Faustinus* Legate to the byshop of Rome alleaged in ye sixte councell *Carthaginense*, that the bishop of Rome ought to haue the ordering of al great matters in al places by his supreme authoritie, he alleaged no scripture for him (for at that tyme no scripture was thought to make for it) but he alleaged vntruely the fyrst generall councell Nicene, in whiche Arrius the heretyke was condemned, to make for that purpose. Which after ye boke was brought forth, & no suche article found in it, but the contrary: (yet the councel at that tyme sent to Constantinople, Alexandria, and Antioche, where ye Patriarchall Sees were, to haue the true copy of ye Councell Nicene, which was sent vnto them, & also frō Rome, whether thei sent also for that purpose. And after they found no suche article in it, but in the fyrst chapter therof, the contrary, that al causes ecclesiastical shuld eyther be determined within ydiocesse

In the councell of Carthage no Scriptures coulde bee founde to proue the Popes primacie. The falsehoode of the Papistes.

or

or els if any wer greued, thē to appeale to the Councell prouinciall, and there the matter to take full end, so that for no such causes, men shoulde goe out of there prouince,) ẏ whole councell *Carthaginense* wrote to Celestine at ẏ tyme being Bysshop of Rome, that since the councell Nicene had no such article in it, as was vntruely alleaged by *Faustinus*, but the contrary: they desired hym to abstayne after to make any more such demaunde, denouncing vnto him, that they woulde not suffer any cause great or smal to be brought by appeale out of their countrey & therupon made a lawe, that no man shuld appeale out of the countrey of Aphricke, vpō paine to be denounced accursed. Wherewith the Bysshop of Rome euer after helde him content & made no more businesse with them, seing he had nought to say to the contrarye. In the syxte article of the said coūcel it was also determined, that in the Orient or Easte partes the Bysshop of Antioche should be chiefe: in Egipt the Bishop of Alexandria, about Rome, the Bishop of Rome, and likewyse in other countreyes the Metropoli-

tropolitanes ſhoulde haue theire pre-eminence: ſo that the byſhop of Rome neuer had medling in thoſe countries. And in the nexte article following, the byſhop of Hieruſalem, which citie before had bene deſtroyed, and almoſt deſolate, is reſtored to his olde prerogatiue, to be chiefe in Paleſtine and in ỹ countrey of Jewrye: which Church of Hieruſalem, if places ſhould be regarded, ſhuld be the chiefe. For there was accompliſhed ỹ myſtery of our redemption, and Chriſt himſelfe the eternall worde & Sonne of God there preached in his own perſon, and after his aſcenſion, all the Apoſtles and Diſciples, &c.

Furthermore in ỹ councel Conſtantinople it was ordayned, that byſhops ſhould not be troubled out from theyr dioceſſe, nor one ſhuld meddle with an others iuriſdiction, but the biſhops of Alexandria ſhuld haue the gouernance of the orientall parties, the honoure of primacie reſerued to the church of Antioche, as it was ordayned in the Nicene councell. And euen ſo, that the byſhops of Aſia ſhoulde ouerſee Aſia, and order all thinges pertayning to Aſia.

Lyke

Likewise, that ỹ bishop of Pont shuld gouerne the dioceſſe of Pont. And the byshops of Thracia, their dioceſſe: so ỹ thys councell also denyeth Prelacie or Supremacie to Rome, & to the bishop thereof, reseruyng euery dioceſſe to his own bishop. Likewise in the Councell Mileuitane it was prouided, that all cauſes concerning one prouince shulde be determined in the same.

The Godly auncient councells attribute no more authoritie to the bishop of Rome, than to any other Byshop.

Of theſe councells aforesayd it manifeſtlye appeareth, that the byshop of Rome hath no ſuch preheminence, authority, ſupremacie & iuriſdiction ouer al other bishops and ouer their prouinces and dioceſſe, as he vniuſtly chalengeth, and wickedly vſurpeth, but that his power is only in Italy: al other bishops being in al other pointes of like authoritie with him, euery one hauing the ſame authoritie and power in hys owne dioceſſe that the Byshoppe of Rome hath in Italye. Sainte Ciprian calleth the Byshop of Rome in his Epyſtles, whiche he wrote vnto hym, Brother, to declare that they were of lyke authoritie, and Fellowminiſters in the laboure of the Goſpell.

He maintaineth also with S. Austen, that there is none, which is Bishop of other bishops: and that it is a great tyranny to desire to be Lorde ouer other bishops. S. *Gregory* writeth expressely, that he, which would be bishop of al other bishops, shal not haue the place of Christ in earth, but of Lucifer, & shalbe very Antichrist himselfe. He saith moreouer, that to bee called the vniuersall bishop, or head of all other bishops is contrary to the ordinaunce of ỳ gospel, contrary to the decrees of the Canons: yea, saith hee, it is a newe name, and a name of blasphemie, wherby ỳ honour of all priests is greatly diminished and abased: He addeth moreouer, that the name of the vniuersall bishop for ỳ gouernour of blessed Peter Prince of the Apostles, was offred to the bishop of Rome at the counsel Chalcedonense & yet notwŏstãding none of all his predecessors woulde euer take vnto thẽ that name of singularitie, neither wold thei cõsent to vse it, lest while such priuate prerogatiue should be giuẽ to one mã, all other priests should be defrauded of their due honor, &c. *Greg. li. 4. epi. 76. 78.*

Tract de simplicitate Prelat. Epi. lib. 4. cap. 76. 78.

What will the papists saye here to S. Gregorye.

Note well.

And

And the aforesaid S. Gregorye willing to shew how greatly he abhorred the name of the vniuersall Bysshop or Supreme head of the whole Church of Christ dispersed throughout ẏ world, in all his letters & Epistles called himselfe the seruaunt of Gods seruauntes: which stile and mãner of writing, his successours do also at thys present vse, but most falsely and vniustly being in dede in pride Lucifer, in ambitiõ Alexander, in tyranny Nero, and in al kind of wickednesse Antiochus.

The primacye of the Bishop of Rome, is but a newe inuẽtion.

Of these things aforesaid, it is plain and euident ẏ thys supremacye & vniuersall power, whiche the Bysshop of Rome chalengeth ouer all other Bysshops, is both forged & fained, and hath no ground in the worde of God, nor in the auncient councels, but with much labour & corruption was at the last obtayned of that tyraunt Phocas ẏ Emperour through the suttletie of Pope Boniface the thyrd, as we haue tofore heard, not only to the great dishonour of Christ the alone head of his church, but also to the vnworthy abasemente of the Ecclesiasticall ministerye, as I may

may speake nothing of the losse of many thousand soules, whiche being perswaded that the Popes authoritie is no lesse, than he and hys trumpetters blow and boste, haue put the affiaunce of theyr saluation in his pardons and ceremonyes.

But let vs beholde moe of theyr decrees, whereby they haue stablyshed their tirannical power.

Pope *Innocent* the fyrst made a law, that the Sea of Rome shuld be of greater authoritie, than ỹ Sea of any other byshop throughout the world, and that it shuld be lawfull for the sea of Rome to iudge of al other Seas, but that one and alone Sea of Rome to be subiecte to the iudgement of none other. In the yeare of our Lord. 408. *Caus.* 9. *Quæst.* 3. *Nemo iudicabit. Pantaleon.*

The see of Rome iudge of all but may be iudged of none.

Pope *Iulius* the fyrst in like manner made a decree, ỹ if any man did suspecte his iudge, he should appeale vnto ỹ sea of Rome, as a place to iudge al mẽ, but to be iudged of none. In ỹ yere, &c. 338. *Chron. Ioan. Tit.* 2, 9. 6. *cap. placuit.*

Appellations to Rome.

Pope *Stephan* the fyrst decreed, that whatsoeuer statutes ỹ church of Rome

The popes statutes as

of necessitie to be obserued.

maketh, they ought of al men necessarily to be obserued. In the yere, &c. 361. *Gratianus. Dist. 19. Enimuero.*

The Popes lawes equal with the word of God.

Pope *Nicolas* the fyrst decreed, that the Popes lawes and letters shuld bee of equall authoritie w̄ the holy Scriptures. In the yere of our Lord. 871. *Anselmus Rid.* That same decree is also attributed, but falsely, to Pope *Anacletus*, which liued, &c. 101. *Chron germ.*

No man may dissent from the church of Rome.

Pope *Calixte* the seconde made a decree, that it is not lawfull for any man to dissent frō the church of Rome. For, *sayth he*, as the Sonne came to do ỹ wil of the father: so must Christen men do the will of their mother, whiche is the church of Rome. In the yeare, &c. 1120. *Dist. 12. Non decet.*

A substantiall reason and a wise.

Generall councels obedient to the Pope.

Pope *Marcellus* ordayned that from that time forward a generall councell shuld be of no authoritie, except the bishop of Rome do affyrme and allowe the same. In the yere of our Lord. 304. *Lib Concil. Polyd. Vergil. Dist. 17 Synodū.* This decree also is ascribed to pope *Iulius* the fyrst. *Ioan Laziardus.*

No man may loue

Pope *Clement* ordained, that no man should be frendly vnto such as the pope fauou-

fauoureth not, but that he ſhuld rather eſchew them as enemies, & turne away from them as heathen perſons. For ſeing (ſayeth he) that the dead, (that is to ſay, ỳ pope) abhorreth thē, much more ỳ fete that is, all Princes, Kyngs, Rulers, & all other kinde of people ought ſo to do, and vtterly deteſte them. *Ioan. Laziardus.*

whome the Pope hateth.

Note this reaſon.

Pope *Clement* the fyrſt made a conſtitution, that all Emperours, kings & princes ſhuld be ſubiecte to the church of Rome both in ſpirituall and temporall matters, & acknowledge the pope to be their head. *Chron. Ioan. Laziardus. Celeſtinus.*

All temporall rulers, ſubiect to the Pope.

Pope *Sixtus* made a decree, that if any man wer euill entreated of his Metropolitane, it ſhuld be lawfull for him to appeale vnto the Sea of Rome, mother and head of the vniuerſall churche of Chriſt throughout al ỳ worlde. 2. Q. 6. *Cap. Si quis putauerit.*

Appellatiō to Rome.

Pope *Fabian* the fyrſt ordained, that euery mā might lawfully appeale vnto the ſea of Rome, although ſentence wer pronoūced againſt him. In ỳ yere. Et. 242. 2. Qu. 6. ca. *Licet. Iac. Phili. Bergō.*

All mens iudgemēts muste gene place to the decrees of the Pope.

Pope *Leo* the thyrde made a decree, that the decrees of the bishop of Rome should be more regarded & set by, than al the iudgementes, writings & bokes of the best learned. In the yere, &c. 817. *Iacob. Phil. Bergom.*

Note well.

Pope *Eugenius* the fourth gathered a councel at *Florence*, in the which wer present many great learned men both Grekes and Latines. In thys councell it was required of the Grekes and of the Indians, that they shuld celebrate the Lordes Supper with vnleuended bread according to the decree of Pope *Alexander* the fyrst: and ỹ they shuldc graũt, ỹ there is a purgatorie to purge soules after this life: agayne, that they shuld confesse the bishop of Rome to be the true vicare of Christ, & the very successour of Peter, and the supreme head of Christs church thorowout ỹ world. But they woulde not obey the Popes request, but boldly answered, that they would continew in the fayth and doctrine, whiche their Churches from the beginnyng had receaued of the Apostles. In the yeare, &c. 1433. *Ioan. Philip. Bergom. Chron.*

Note thys aunswere,

Pope

Pope *Boniface* the eyght vpon a certayn great and solemne feast, apparelled in hys *Pontificalibus* was caried about the citie of Rome on mens shoulders, & gaue the people large blessings with wagging his syngers ouer them on euery syde. The nexte daye after he put on an imperial robe, decking himselfe like an Emperour, and cõmaunded a naked sweard to be borne before him and he himself sitting vpon his moyle gloriously, cryed out with a loud voice saying. *Ecce duo gladij hic.* Behold, here are two sweardes: calling himself Lord of the whole worlde concerning both temporal and spiritual matters. This is that monsture, of whom it is writtẽ: *Intrauit vt Vulpes, vixit vt Leo, moritur vt Canis.* That is to saye, he entred in as a fore, he liued as a lyõ, he dyed as a dogge. In the yeare of our Lord. 1290. *Albertus. Crantzius, Fascic. Temp. Pantal.*

The Luciferlike pryde of Pope Boniface.

Scripture wel applied

Pope *Leo* the fourth so greatly esteemed both himselfe and his authoritye, that he offered hys feete vnto princes to be kyssed and honoured. In the yere &c. 858. *Volat. Plat. Pantal.*

Popes fete kissed and honoured.

Pope *Innocent* the thyrd fyrste of all

O Lucifer.

The Pope may set vp and plucke downe princes at hys pleasure.

crowned *Otho* the Emperour, and afterward deprined him agayne, saying: It lyeth in my power both to set vp & to plucke down emperours, kings and princes at my pleasure. For all power is geuen vnto me both in heauen and in earth. In the yere of our Lord, 1195. *Sebast. Frank. Chron. Temton. Fasc. Temp. Paulus. Phrig, &c.*

A charitable act of so holy a father.

Pope *Alexander* the third did not only with martiall armours resiste the Godly and noble Emperour *Frederike*, but at the laste throw the might of other princes, subduing him, compelled ỹ aforesayd Emperour, before he would geue hym absolution, & be at one with him, to lye flatte down vpō the ground before hym in the syght of the people: and the pope setting hys foote in the emperors necke, cried out with a loude voyce and sayd: *Scriptū est: Super aspidem et basiliscum ambulabis & conculcabis leonem & draconem.* That is to saye. It is written. Upon the Adder & the Cockatrice shalt thou walke and thou shalt treade downe the lion & the dragon. In the yeare, &c. 1161. *Nauclerus, Sabel. Iaco. Phil. Ioan. Char.*

Thys

This pope made & compelled *Lewes* king of Fraunce, and *Henrye* king of Englande to be his lackies & to runne on fote by him, ỹ one holding his horses bridle on the right side the other on the left syde, leading him with greate pompe thorow the citie *Totiacum* vnto *Ligris. Chroni. Sigebertus.*

Kings lackies & slaues to the Pope.

Pope *Hadriane* the fourth was not a little angrye bicause the Emperoure helde with his hand the left stirrope, and not the right, when he came down of hys horse, aboute the yeare, &c. 1158. *Albertus. Crantz. Otho. Frisius. Fantaleon.*

Pope *Calixtus* the second, whē he returned vnto Rome caused pope *Benet*, whom the Emperor had before set vp, to be apprehended, and to be set vpon an horse, & so ryde before him vilanously al the way, his face being turned vnto the horses arse, & holding the horse tayle being in his hande in steade of a bridle. Afterwarde he threw him into prison, where he most miserably dyed. About the yere. &c. 1120. *Chron. Fasciculus temporum, &c.*

An holy father & charitable acts

Pope *Celestine* the third crowned the emperour *Henry* the sykte, holding the

A pointe of knauerye.

crowne betwene his fete. And whē he had put the crown vpō the emperours heade, he smote it of with his fote a-gaine: saying ẏ he had power to make Emperours, and to put them down a-gayne. In the yeare. &c. 1195. *Cranz.*

No othe may be re-quired of the Pope.

Pope *Cornelius* ordayned, ẏ no othe shoulde be required of the pope excepte it were for the mayntaynaunce of holy church. In the yeare, &c. 255. *Ranulphus. Cestrensis. Chron.*

The Pope a sower of sedition.

Pope *Gregorye* the seuenth, for displeasure that he bare vnto *Henrye* the Emperoure, wrote vnto the princes & people, that liued vnder ẏ Emperours dominion, that they should by no meanes obey the Emperour, but rather resiste hym and hys authoritie, and take him no more for Emperour but rather for an vsurper of the empyre. The emperour perceauing this malicious purpose of ẏ pope, wrote againe vnto him on this manner: When Christ cōmitted the sheepe vnto Peter, he excepted Kings. The pope aunswered the Emperor in his letters on this wise: Whē Christ gaue ẏ keyes vnto Peter he excepted no man: by this meanes chalē-

The Luciferlik pride of the pope.

ging

ging power & authoritie ouer al Emperours, Kings, Princes, and Rulers, vnto whom notwithstanding by ỹ worde of God both pope & Bishop w̄ all the spiritualty (as they terme them) ought to shewe obedience euen from the very heart, not only for conscience sake. In the yeare, &c. 1073. *Christianus Massæus. Sabast. Frank. Chron.* Rom. xiii.

Pope *Boniface* the eight wrote vnto Philip King of Fraunce, that he was Lorde of all thinges aswell temporall as spiritual thorowout ỹ whole world and that he therfore ought to haue receaued the kingdome of Fraũce at his hande, which thinge forasmuch as the king had not done, ỹ Pope wrote vnto him, ỹ he had iustlye deserued to bee depriued of his kingdome: so ỹ afterwarde this arrogant Lucifer and mõsture of pride excommunicated Kinge Philip, and gaue away his kingdõe to Albert the Emperor. About the yeare, &c. 757. *Pol. Virg. Pant.* Pope Lord of ỹ world.

Pope *Stephan* ỹ seconde was ỹ first Pope that was caried about vpõ mẽs shoulders: which thing his successors haue euer since diligẽtli practised & put Popecaried on mens shoulders.

in vse. In ỳ yere, &c. 757. *Pol. Vir. Plat.*

Pope *Cletus* firste of all vsed in his letters these wordes: *Salutem & Apostolicam benedictionẽ.* In the yere, &c. 81. *Chron. Ang.*

Pope *Gregory* the first vsed firste of all in his letters and bulles this title, *Seruus seruorum dei*, that is to say, *seruãt of the seruants of God*, which title his successors yet keepe: but how truely who seeth not? seing they labour to the vttermoste of theire power to haue the whole world vnder their girdle, yea & to compell princes kinges and emperors, not onely to be their lackies, but also to kisse euen their very feete. Yee vsed this title in all his letters to represse the arrogãcye and pride of John Patriarche of Constantinople, which contrary to the doctrine of the Gospel and contrary to the decrees of the olde Canons, presumed to vsurpe a newe name to himself, and sought to be called the vniuersall bishop, or head ouer all other bishops. To shew that such a proud & ambitious name ought vtterly to be detested of al spiritual ministers, of whatsoeuer calling or dignitie they

be,

be, the aforesaide *Gregory* in all his letters euer after named himselfe, the seruant of the seruauntes of God. In the yere, &c. 590. *Ranulphus Cestrens. Chron.*

This aforesaid *Gregory* sent Austen ỹ Monke wᵗ certaine other into Englād to conuert and turne the english natiō vnto the Romish Religiō. Which Austen, when thorow his hipocrisy & coūterfait holines he had won many vnto his purpose, and had obtained of king *Adelbright* to be Archbishop of Cāterbury and primate of al England, wēt into Wales, where hee founde manye godly & lerned byshops and preachers of Goddes worde, which sincerely and purelye taught the doctrine of the holy Scripture, and rightlye administred the blessed sacraments according to Christes institution: whom thys aforesaid Austen the Monk labored also to the vttermost of his power to allure frō the sincerities & simplicity of christs religion, vnto the Romish and popish superstitiō, bosting himself to be a Legate of the most holy father the Pope, sēt frō Rome: again, made & ordayned the chief bishop & primate of al englād, and

Austen the Monk, corruptoure of the Christē fayth in England.

Note thys This decre was not e- uil.

and therefore he wylled them to obey him and his doctrine, and to receaue ỹ most holy father of Rome, and his catholike Religion. But the Godly and learned Fathers boldely aunswered, that they were alredy true Christiãs, and according to christs doctrine they gouerned theire Churches: therefore they would neither obey him, nor submit themselues to the authoritie of ỹ straunge Romishe Bishop, nor yet receiue his superstitious ceremonies, but continue, as heretofore they had done, in the simplicitie of Christes religion. By this meanes this Monke Austen was compelled to depart, his expectation not satisfied. Notwithstanding this monstrous Monk afterward foũd the meanes (such is the charitie of the bloudy papists) greatly to annoy these Godly and lerned fathers, bicause they would not obey his wicked & deuilishe request. For he complained to kinge *Adelbright*, that the Britaines called otherwise Welshmen, woulde neither obey him nor anye man, but onely the Archbishop of Carlion. Which thinge when the king heard, he was greatly moued,

Austen a bloudy Monke.

moued, and threatned to destroy them al, writing to Elfride king of Northúberland that he should come to him wt al the power that he might make, and that he would meete him at Leiciter & frō thence they would go into Wales and there destroye the Archebishop of Carlion and all those that had refused to obey Austen and his doctrine.

When the Godly fathers hearde of this and that the two kings with their armies approched, to the ende for to destroy them, they sent vnto the kings certaine holy and vertuous mē, which went barefoote & woolwarde with all humilitie & meekenes, desiring thē to cease frō so vngodly an enterprise. But the kings were so sterne & so wicked, ỹ they woulde not once speake to those holy mē, but slew them straightwaies euery one. They spared them no more (alas for sorow) than the wolfe doth ỹ sheepe, but cruelly and vniustlye murthered those saints of God, so that thei were all martired ỹ came vnto theim, being in numbre fiue hundred & forty. And from thence those kinges went vnto Bāgor, for to slea all ỹ Britanes

that

that they might fynde. But when the Britanes heard of it, they assembled & prepared thẽselues with all their power to fyghte with those kinges for the defence of their countreye, and for the mayntaynaunce of Christen religion, so that in that battell king *Adelbright* was slaine by ỹ iust iudgement of god, and kyng *Elfride* was sore wounded and compelled moste cowardly to flye, theyr whole armye also being vtterly discomfited & wel nigh al slayne. They that remayned toke them to their fete and fled, so that by this meanes God gaue his seruaunts a glorious victorie ouer the poppyshe enemyes. *Ex Chron. Angl.* Such end, O Lord, geue thou to all thine enemyes, that of malice and without repẽtaunce persecute thy seruauntes for the testimony of thy truth, that the kingdome of Antichrist and ỹ pope, vtterly subuerted, thou maiest be knowen to be the alone Lorde and thy worde to be the alone veritie.

Of the Popes election.

This decre agreeth not

POpe *Nicolas* the fyrst made a decree, that if any mã would thrust himself into

into the sea of S. Peter, not being chosen thereunto by such as ar appoynted for the electiō of the pope, ẏ same should be iudged not *Apostolicus* but *Apostaticus*. 49. *Dist. Cap. Si quis Apostolice sedi. Anno.* 871.

with the order of the auncient Churche of Christ.

Pope *Hadriane* the first made a law, that no lay persons should presume to entermedle with the election of ẏ̄ pope 63. *Dist. Cap. Nullus laicorum. An.* 796.

Here Laymen are admitted to the election of the pope.

Pope *Boniface* the second, made a decree that in the election of the pope, the Clergye should be deuided from the cōmon people. In the yeare, &c. 529. *Albertus. Krempt.*

No Pope is or full without the admission of the Emperour.

Pope *Leo* the eyght ordayned, that none should be admitted pope without the consent of the Emperor. In ẏ yere, &c. 962. 63. *Dist. Cap. In Synodo. Chron.*

The Emperour barred frō the election or admissiō of the Pope.

Pope *Adriane* the third, was of such and so lustye courage, that contrary to the order tofore vsed, he made a decree, that from hencefoorth the Emperours should neuer meddle with the election of ẏ pope as tofore thei had done, nor ẏ their authoritye or consent shoulde be thought necessary in this behalfe, but ẏ the clergie & ẏ people of Rome alone might

The clergy and people of Rome choosers of the Pope.

might frankly & freely choose the most holy Father. In the yere of our Lord. 885. *Grat. dist.* 62.

Pope *Martine* the third made ỹ like decree, that the Clergy and the people of Rome onely shuld choose the bishop of Rome, not regarding the consent of the Emperour. In the yeare, &c. 944. *Christ. Massæ.*

Cardinals appointed for the election of the Pope.

Pope *Gregory* the tenth ordained, ỹ when the Pope is dead, the Cardinals with all expedition should assẽble thẽselues togither for the electiõ of a new Pope, and that they should be shut vp together in a closet, nether eating, nor drinking, nor yet departing frõ thẽce, till they had chosen the most holy Father, Christes vicar & Peters successor. In the yere, &c. 1272. *Christ. Mass.*

A substãtial reason: as though Christ lyued not, which is ỹ alone and true head of the church.

Pope *Boniface* the second ordained, that the Pope being deade, an other Pope shoulde be chosen within three daies, least the faith of holy Church for lack of an head, should decay and ware faint. In the yeare, &c. 529. *Dist.* 69. *cap. Nullus. Ioan. Laziard.*

The Pope muste be an other

When Pope *Alexander* the seconde was chosen Bishop of Rome, certaine

other willing to place a straunger in ỹ See: all the Cardinals cryed out with a loude voyce and said: No man ought to be chosen pope, except he be borne in the paradise of Italye. In the yeare, &c. 1063. *Ranulphus. Cest.* Italian borne

Pope *Sergius* the second being before called *Os porci*, that is to saye, Swines snoute, or Hogges mouth, after that he was chose Bysshop of Rome, chaunged his name, and called himselfe *Sergius*. Since that time al Popes haue vsed to chaunge their names, yea and that, as they report, for three causes. One is, bicause that Christ, when he did chose his Apostles, chaunged theyr names. The second is, ỹ as they chaunge their names, so shuld thei chaunge their mãners. The thyrde is, that he whiche is chosen to an excellent estate, shuld not be obscured and disgraced with a vyle and foule name. In the yeare, &c. 848. *Chron. Polichron. &c.* Popes chaunge their names & the reasons why.

Of the alteration of ỹ popes names *Polidorus Vergilius* writeth on this mãner: The bishop of Rome hath one special prerogatiue and priuiledge, which is, that when he is once created bishop,

he maye alter & chaunge his name at his pleasure, if the name, which he hath already, do displease hym. As for an example: If perchaunce he hath bene before a *Malefactor*, he may call his name *Bonifacius*, that is to say, a wel doer. If he haue bene a coward or feareful person, he may call himself *Leo*, ý is, a Lyon. In steade of this name, *Rusticall*: he may take vnto him the name *Vrbanus*. ý is to say, Ciuile, gentle or wel mannered. For leude or wicked, he may cal himself *Innocent*. If he haue bene a diffamed person, he maye take vnto hym thys name *Benedictus*, that is to saye, A man of good name and fame, that the byshop at the least in name may be an ornament & beautie to the dignitie of papacie. *Sergius* the second is reported to haue ben the author of this matter, to whom it was graunted, forasmuch as he was called, *Os porci*, that is to say Swines snoute, or Hogges mouthe, to take vnto hym another name, for to auoyde and eschewe hys other vyle and fylthye name, &c. *Lib.* 4. *Cap.* 10. *de inuentor. rerum.*

Note.

No Pope

Pope *Hilarius* the fyrst made a decre that

that no pope ſhould choſe or appoynt his ſucceſſor, but leaue it to the free election of the clergye of Rome. In the yeare, &c. 465. *Quæſt.* 8. *Cap.* 1. *Plerique. Ioan. Laziardus.* may choſe hys ſucceſſor.

Pope *Iohn* the ſeuenth being an woman fayned her ſelfe to be a man, and for the excellencie of her learning was choſen pope. This woman pope was afterward begotten with childe of her ſeruaunt & in the time of ſolemne procession accõpanied w̃ a great number of cardinals, patriarches, archbiſhops, biſhops, prieſts, deacõs, monks, fryers, chanons, Nonnes, &c, ſhee fell on trauayle and was deliuered of childe, and ſo ſodenly (as they ſay) died. Afterward there was a decree made among ẏ̃ cardinalls that for the auoyding of ſuche & of ſo great inconuenience frõ thencefoꝛth whoſoeuer ſhuld be choſen to be Chriſtes vicar & Peters ſucceſſour, he ſhuld firſt of al be ſet brechleſſe & bare arſed in a certaine botomleſſe chayre & ẏ̃ one of ẏ̃ baſeſt cardinals w̃ al humilitie & reuerence woꝛthy ſuch & ſo noble a prelate, ſhuld grope w̃ his hande, whether ẏ̃ moſt holy father had all his A woman Pope. An holy & a cleuly decree.

that appertayne vnto the court of Venus, or not. If he had them, that thē the Cardinal should crye with a mery and a loude voyce, *Testiculos habet*. And the whole college of the Cardinalls reioysyng at the tydings, shoulde aunswere *Deo gratias*. And so immediatly ỹ Cardinals should set the newe chosen and approued pope in S. Peters chayre, as a man found worthy such a most excellent dignitie. In the yere, &c. 860. *Nauclerus. Sabel. Platina. Pantal. Chron. Sebast Franc. Paul. Verg.*

The popes consecratiō

Pope *Iohn* the fyft ordained, that after the Bishop of Rome is elected and chosen, he should be consecrated of the Bishop *Hostuense, Portuense & Velitern.* In the yeare, &c. 679. *Chron. Volateran. Pantaleon.* Some ascribe this ordinance to Pope *Marke*.

Of Cardinalls.

Why Cardinals wer ordayned.

POpe *Marcellus* ordayned in the citie of Rome. xv. Cardinalls for to baptise such as wer conuerted frō Paganisme vnto Christianisme, & to burye the martirs, whiche suffred death for Gods truth. In the yere, &c.

Christ.

Christ. Maßæ. Polichron.

Pope *Siluester* the fyrst appoynted ỹ College of Cardinals to beautifie and to set forth the honour and dignitie of the church: vnto the which Cardinalls (as the papistes fayne) the Emperour Constantine gaue that same authoritye and preeminence, that the honourable order of the sage & prudente Senatours of Rome tofore had. And Martine in hys Chronicle sayth, that there are fiftye Cardinalls of that holy College, that is to say, seuen Byshop Cardinals. xxviii. Priests Cardinals, &. xv. Deacon Cardinals: albeit the most holy father may at all times encrease the number of those his spirituall children as he thinketh moste meete for the aduauncement of the Apostilique see. In the yere, &c. 315. *Mart. in Chroni. Ioannes Laziardus.*

Cardinalls appoynted to beautify the church.

The number of the Cardinals.

The aforesayd pope also made a decree, that a Bishop Cardinal shuld not be condemned vnder. lxxii. witnesses: a priest Cardinall, not vnder. lxiii. witnesses: A Deacon Carnall, not vnder xxvii. witnesses. *C. Præsul. 2. Qu. 4. Laziardus. Celest.*

Of the cõdẽnation of Cardinals.

The Cardinalls red hat: & what it signifieth

Pope *Innocent* the thyrde in a certaine counsel holden at Lions made a decree, that Cardinalls should for euer after weare red hats vpō their heads, to put thē in remembraunce, that they ought to be redye at al times to shedde their bloud for ỹ liberty of holy church for the Catholyke fayth, & for the safegarde of the people. In the yere, &c. 1193 *Ioan. Laziard. Ioannes. Stella. Christianus. Massaus. &c.*

Of Byshops.

Byshops ought to be chosē without the cōsent of the Clergye & of the comūn people.

Byshops seates bigheſt.

POpe *Clement* the fyrſte ordayned, that no Byshop ought to be appoynted by the clergye, but with the consente of the common people. He commaunded also, that the byshops seate shoulde be set in an hygher and more honourable place than the seates and places of other. In the yere, &c. 92. *Ioan. Laziard. Chron.*

A good lawe.

Pope *Boniface* the thyrd commaunded that the clergye and the people of the dioceſe shoulde chose theyr owne Byshop. In the yeare of our Lord. 605 *Platina. Sabell.*

Pope

Pope *Gregory* the seuenth ordayned, that no priest should take a bishoprike of any lay man. If he did that he shuld be excommunicate and lose his bishoprike. In the yeare of oure Lorde. 1073. *Lib. Concil.*

Lay men may geue no byshoprykes.

Pope *Boniface* the fourth made a decree, that so long as the bishop liued no man should entreate of the new election of his successour, but differ the matter vnto the thyrd day after his death. In the yere of our Lord. 106. *Ranulph. Cestrensis.*

Bishoppes admitted to their bishoprykes. of ỹ pope.

Pope *Sixtus* the fyrst made a decree, that if any Byshoprike wer voyde, no man shuld presume to be bishop therof, except he were fyrste admitted vnto it by the popes letters. In the yere, &c. 129. *Chron. Angl. Lib. Concil.*

The consecration of Byshops.

Pope *Anacletus* made a decree, that a byshop shoulde be consecrated of no lesse than of three byshops, yea & those of the same prouince. For sayth he an example of ordring bishops was shewed vnto the Christianes in James the lesser byshop of Jerusalem, which was ordayned & appoynted Byshop of these three, Peter, James and John.

The consecration of the Metropolitane.

But if the Metropolitane shall be cõsecrated, thẽ must al the bishops of the prouince be presente at his consecration. In the yere of our Lord, 101. *Dist.* 66 *Cap. Archiepiscopus. Ioan. Laziard. Iacob. Phil. Lib. Concil.*

On what dai bishops shall be cõsecrate.

The aforesayd pope also ordayned, that bishops shuld not be consecrated, but on the sonday. 75. *Dist. Cap. Ordinationes episcoporum.*

Primates. patriarchs

Pope *Anicetus* ordayned ỹ no Archbyshops should be called primates, but such as had special priuilege graunted them of the most holy father the pope: and that al suche so priuileged, mights also be lawfully called patriarches. In the yere, &c. 169. *Dist.* 98. *ca. Nuili. Isuar.*

The Byshops seruauntes.

Pope *Lucius* made an order, that a Byshop should haue at al times and in al places attending vpõ him. ii. priests and. iii. deacons to testifye both of hys lyfe and of his doctrine. In the yere, &c. 258. *De consec. Dist.* 1. *Cap. Iubemus. Volat. Plat. Massæus. D. Barns.*

Deacons attendyng on ỹ bishop preachyng.

Pope *Euaristus* ordayned, that seuen Deacons should attende vpon the Bishop and kepe him, while he preached, least the enemyes of Gods truth wuld

accuse

accuse him wrongfully, and say, that he erred: agayne, that he should be heard with the more reuerence & had in the greater honoure. In the yeare, &c. 110. *Ioan. Stella. Ranulphus. Cestrensis.*

Pope *Calixte* the seconde made a decree, that the church may neither chose an other Bishop, nor put hym awaye, nor yet be obedient to the ordinaunce of any other bishop, so long as her proper byshop is a liue, seyng that the Apostle sayth: The wyfe is bound to the law of her husband, so long as her husbande liueth. But whē he is once dead she is losoned from the law of her husband, so that she may marry with whō she will, so it be in the Lorde, that is to say, sayeth he, the church may chose an other Byshop, so that it be done *Regulariter*, that is, after ỹ order & appointment of our mother holy Churche. In ỹ yere, &c. 1120. *Quæst. 7. 5. Sicut alterius.*

A scripture aptlye applyed.

This decree also is ascribed to Pope *Euaristus. Lib. Concil.*

Byshops residence.

Pope *Euaristus* made a law, ỹ without exceding great necessitye a Bishop might no more forsake hys church, thā the husband his wife. For it is writtē,

Math. v.

C. v. sayth

saith hee: he that seeth a woman & lusteth after in his hart he hath committ adultery. In the yeare of our Lord. 110. *Lib. Concil.*

A decree worthye to be obserued What seruaunts bishops and prestes ought to haue.

Pope *Innocent*, the first made a decree that bishops and all other ecclesiastical persons should repair home vnto their owne houses and cures, maintain hospitalitie for the relief of the poore and suffer no idle nor loytering lubbers to remayne in their houses, but only norishe suche as are vertuously occupied, and apply themselues diligently to the study of the holy Scripture and to the readyng of the auncient writers, that they mighte afterwarde serue in the church of Christe. In the yeare. &c. 1343 *Chron. Ioannes Stella.*

Phisition heale thy selfe.

Pope *Gregory* the eleuenth said to a certayne bishop being absent from his bishoprycke: Thou bishoppe why goest thou not home to thy bishoprick? The bishop aunswered againe with a stout courage: And thou Pope, which callest thy selfe father of fathers, and the chief of all bishoppes whiche oughtest also to geue exaumple of dooing well to other Bishoppes, prelates and priests:

why

why art thou so farre from Rome and art not resident vpon thy bishoprick at Rome? In the yeare, &c. 1362. *Albertus. Crant. Ioan. Stella. Chron.*

Pope *Leo* the second ordayned, that the Archbishops shuld pay nothing for their paul to the bishop of Rome, but haue it freely geuen thē. In the yere, &c 607. *Albertus Crant. Chron.*

Archbishops paul free.

Pope *Anacletus* made a decree, that no bishop should presume to admit any persons vnto holy orders, that dwel in an other bishoppes dioceſſe. In the yere, &c. 101. *Queſt. 7. Cap. 1. Epiſ. in dioceſi aliena.*

Geuing of orders.

Pope *Anicetus* made a law that whē an Archbishop, which is the Metropolitane, should be consecrated: all the bishoppes of that prouince ought to bee present, euen as they all are bounde to obey hym. In the yeare of our lord. 159. *Diſtinc. 66. Cap. ab omnibus phil. Berg.*

All bishops bound to obey the Metropolitans

Pope *Zepherinus* decreed, that a bishop called into iudgemēt either of the patriarch, or of the Primate, or of the Metropolitane, shoulde not bee condemned without the authority licence and consent of the Apostolique sea.

No bishop condemned without the consent of the pope.

In

In the yeare, &c. 208. *Iac. Phil. Bergom.*

Lay men may not accuse Byshoppes.

Pope *Eusebius* ordained, that no prophane persons whom we cal lay men, should presume to accuse or to cal into iudgement their Byshop. In the yere, &c, 309. *Lib. Concil. Iacob. Philip. Bergom. D. Barns.*

Byshops simoniakes

Pope *Innocent* ỳ fyrst made a decree, ỳ those byshops which sell prebendes, benefices, deanryes, Abbotships, priorships, or any other ecclesiasticall dignityes, eyther Sacraments or sacramentals, as holy oyle, chrisme, halowing of altares, &c, shoulde be adiudged Simoniakes, and be punished as persons giltie of Simonye. In the yere, &c. 408. *Qu* 1. *Cap.* 3. *Si quis præbendas. Philip. Bergom Ioan. Stella.*

No secular person Bishop.

Pope *Hormisda* decreed, that no secular person shuld be chosen to be bishop but one of the number of prestes. In the yeare of our Lord. 514. *Dist.* 61. *Cap.* 18. *In sacerdotibus.*

Suffragãe

A good lawe.

Pope *Iginius* made a decree, that no Archbishop shuld condemne his suffragane but in the syghte and hearing of other suffraganes, and bishops of the same prouince. In the yeare, &c. 14[illegible]

Ranul

Ranulphus. Ceſtrenſis. Polichron.

Pope *Theodorus* ordained, that no biſhop ſhould meddle in the dioceſſe of any other Byſhops, but diligently loke to his owne cure. In the yeare. &c. 673. *Lib. Concil. Chriſtian. Maſſæus.*

Pope *Silueſter* inſtituted, ỹ byſhops only ſhould halowe oyle and creame, & confyrme childzen. In the yere. &c. 315. *Chron. Platina.*

Biſhops only muſte halow oyle and creame & confyrme childzen.

Pope *Felix* the third appointed, that biſhops only ſhould halow Churches. In the yere. &c. 486. *Volat. Poli. Pantal.*

Halowing of churches

Pope *Liberius* ordayned, that no biſhop or beneficed mã ſhuld forſake hys flocke for any perſecution or trouble, though death ſhould enſue, accordyng to thys ſaying of Chriſt: A good ſhepeheard geueth hys life for his ſhepe. In the yeare, &c. 354. *Anſelmus Ryd.*

Ioan. x.

Pope *Antherus* made a decree, that a biſhop might be remoued frõ one biſhoprike to another, if the neceſſitye or profite of the congregation ſo require: but yet not without the authority and licence of the Byſhop of Rome. In the yeare of our Lorde. 239. *Platina. Volat. Lib. concil.*

A Godly decree. The tranſlation of Byſhops.

Pope

The common people may not accuse their bishop. Math. x.

Pope *Pius* the first decreed, that the commō people should not accuse their bishop, nor the shepe their shepeheard. For saieth he, neither is the disciple aboue his maister, nor the seruaunte aboue his lord. In the yere of our lorde. 147. *lib. Con.*

A decree worthy to be practised

Pope *Nicolas* the first ordained, that bishops should not entangle themselues with worldlye businesses, nor apply their minds to feates of warre but geue their whole mind to the study of holy Scriptures, to preaching and to prayer In the yeare of our Lorde. 871. *Queſt. 23, cap Reprehenſibile.*

Bishops no hūters.

Pope *Iohn* the xviii. decreed, that bishops should not geue their mindes to hunting. In the yere, &c. 1409. *Diſt. 34. Cau. Quorundam.*

Bishops ympsons.

Pope *Eugenius* the first ordained that bishops should haue persons to punish such priestes as offend. In the yeare of our Lorde. 650. *Volat. Chron. Grat. Doc. Barnes.*

Scholes maintained in euery bishops diocesse.

Pope *Eugenius* also, commaunded that bishops in their Diocesse, shoulde diligently prouide that there might be learned scholemaisters to trade vp the chriſten

Christen youthe in good letters and liberall artes. *Ex sinodo Eugenii. Lib. Concil.*

Pope *Anacletus* made a lawe, that Bishops should persever and continue styll stedfaste and diligente in settyng forth the truth of Gods word, thoughe never so great trouble folow of it. For saith he, blessed are they, that suffer persecution for righteousnesse. In the yeare of our Lorde. 101. *Dist.* 43. *Scimus.*

Mawe worthy to be followed.

Ioannes Hus, whome the bloudy papistes, notwithstandyng the Emperours safe conduct, most cruelly brente vnto ashes at the councell of Constãce (where, as some write, were gathered together iii. M. ix. C. and xl. prelates and their Vicares) affirmed opẽly and constantlye, that it is not lawfull for ecclesiastical persons to haue any temporall iurisdiction. In the yere of oure Lorde. 1415. *Aeneas Siluius. Plat. Christ. Maßæus.*

J. Husse. No spirituall person maye haue any temporall iurisdiction.

Pope *Paschalis* beyng Bishoppe of Rome, there was a Councell holden at *Aquisgranum*, in the which it was ordayned, that no Ecclesiasticall persõs should

Bishops & priestes apparell.

shuld weare any sumptuous garmẽts, nor rings or ouches vpõ their fingers, but byshops only, yea and that at suche times only, as they say masse, and be in their *Pontificalibus*. In the yeare, &c. 827 *Christ. Maßæ. Lib. Concil.*

A good decree.

The Councel *Aureliane* decreed that euery byshop in hys dioceße shoulde to the vttermoſt of hys power make prouiſiõ for ſuch poore of ỹ ſame, as haue not wherof to fynde thẽſelues: Again, as are ſycke and ſo weake, that they ar not able to labour for their liuing. *Diſt* 82. *Cau. Epiſcopus.*

Prouision for ỹ poore

A godly act

In the Councell *Toletane* the thirde, it was enacted, that at all biſhops and prieſtes tables, there ſhould be no idle talke, nor telling of wanton tales, but reading, hearing and talking of the holy Scriptures. *Lib. Concil.*

The forme of the Othe, which the Popyſhe Byſhoppes vſe, at the tyme of their conſecration: as it is ſpecifyed, in the Popes decretalles: De iuramento. C. Ego.

How we can ſuch popiſh biſhops be faythfull?

I. N. Byſhop frõ this houre forewarde ſhall be faythfull to S. Peter, and to the holy Apoſtolique Church of Rome and

and to my Lord. N. the pope, and to his successours that enter in according to the rule of the Canons. I shall not bee neither in councel nor in dede, that he shuld lose his life, or membre, or otherwyse be euil entreated. The councell, which eyther by himself, or by letters, or by any messanger he shal open vnto me, I shall declare it to no mã vnto his hindraunce. *The papacie of the Churche of Rome, and the rules of the holy Fathers, I shall be an helper to defende and to maynteine* (my order being safe) *against al mẽ.* Being called vnto any Synode or coũcell, I shall come, except I haue a lawful let. The legate of the Apostolique sea, whom I shal knowe to be certain, I shal honourablye entertayne both at his comming and at hys departure or going away. The churches of the Apostles (*at Rome*) I shal visite euery yere, eyther by my self, or by some sure messanger, except I obtayne licence (*of the holy Father*) to the contrarye. So God helpe me, & these holy Gospels of God.

to their Prince, be thus sworne to the Idol of Rome.

Councell. Popes Legate

After thys, there was inuented and receaued a newer forme and mãner of an othe, whiche the Byshops at theyr

confecration ſware to the pope, both larger and more to the purpoſe to ſtablyſhe and defende the tirannye of the Romiſh Biſhop. In thys newer and later othe are theſe wordes contayned.

Is any good hope to be cõceaued of theſe forſworne Byſhops.

The papacie of Rome and the Regal or princelike honoure and dominions of S. Peter, I ſhalbe an helper to retayne and to defende agaynſte all men. The lawes, the honoures, the priuileges and the authoritye of the Churche of Rome, and of our Lorde the Pope and of hys ſucceſſoures, I ſhall to the vttermoſte of my power labour to conſerue, to defende, to encreaſe, and to aduaunce. Neyther ſhall I bee, in councell, in deede, or in affayres, wherein any ſiniſter or preiudiciall thynges of perſons, lawe, honoure, ſtate and power ſhall be imagined and deuyſed agaynſt that our Lorde Pope, or againſt that Churche of Rome, and if ſo bee I know ſuche thynges to bee handled, deuyſed, or procured of any perſon or perſons, I ſhall hynder and lette it to the vttermoſte of my power, and ſo ſoone as is poſſible with all conueniente ſpeede I ſhall ſygnifye it, and

make

make it knowen to the same oure Lorde the Pope, or to some other, by whome it maye come to hys knowledge. The rules of the holy Fathers, the decrees, the ordinaunces, the sentences or iudgementes, the dispositions. the preseruations, the prouisions, and the Apostolique commaundements. I shall obserue with all my power, and cause them also to be obserued of other heretikes, Schismatikes and all suche as rebell and stryue agaynste our Lord the Pope or hys successoures, I shal to the vttermoste of my power persecute impugne and condemne, &c.

Of Prieſtes.

POpe *Anacletus* ordayned, that there shoulde bee prieſtes sette in euery citye, towne and village, to teache the people Gods word, and to minister the Sacramentes. He ordayned also, that prieſtes should be honoured aboue all men, and that thei should not be vexed or troubled but borne withal, and reuerenced of al mē: Agayne, that when any prieſtes were made, they shuld be solemnly & openly

Prieſtes preachers.
Prieſtes honoured.
Prieſtes ordered.

made. In ỹ yere, &c. 101. *Lib. Concil. Plat. Fascic. Temp. Iacob. Phil. D. Barns.*

Slaunderers of Priestes

The aforesaid Pope also made a decree, that al such as backebite or slaunder any priest, should be excommunicated. For sayth he, he that slaundreth a priest, slaundreth Christ. For priestes without doubt are Christs. *Lib. Concil. Chroni.*

Nolite Tãgere Christos meos.

The degrees vnto priesthode.

Pope *Gaius* made a decree, ỹ none should be made a priest, except he were fyrst a doorekeper: secondlye a Reader, thirdly an Exorciste or cõiurer: fourthly, an Acholite, a lighter & carier of candels: fiftly, a Subdeacon: sixtly, a Deacon: & seuenthly, a priestе: and fynallye abishop, if he can come vnto ỹ promotion. In the yeare, &c. 384. *Chron. Plati. Fasc. Temp. D. Barns.*

Some ascribe thys decree to Pope *Stephen* the second. *Grat. Ioan. La.*

Priestlyche orders.

Pope *Sircius* ordayned, ỹ priestlyche orders should not be geuen altogether at one time, but at sundrye tymes. In the yere, &c. 389. *Sabell. Plat. Ioan. Lazia. 77. Dist. Cap. In singulis.*

The daye for priestshorders

Pope *Gelasius* the first commaunded ỹ only priestlyche orders shuld be geuen only

only foure times in ỹ yeare, yea and ỹ on the Saterday. In the yeare, &c.494. *Volat. Isidor. D, Barns.*

Pope *Boniface* ỹ first instituted, that no man shuld be made prest before he be, xxx. yeres olde. For Christ sayth he, was thirtie yeres old before he toke on him ỹ office of preaching. In the yeare, &c.425. *Sigebert. Sabel. Chron.*

The age of priestes. Luke. iii.

Pope *Zacharias* notwithstãdyng made a decree, ỹ if necessitye requireth, priestes shoulde not onely be made at. xxx. yeres olde but also at. xxv. In the yere, &c.752. *Dist.79. Cap. Si triginta.*

Pope *Siricius*, of whõ we spake afore decreed, ỹ al those men that haue bene twice maryed, or els haue maried a widow to wyfe, shoulde by no meanes be receaued vnto the order of priesthode. *Isidor. Plat, Albert. Krantz. Pantal.*

Who maye not be admitted to priesthode.

Pope *Gelasius* ỹ first, of whõ also we spake afore, ordayned likewise, ỹ none which wer twice maried, should be admitted vnto ecclesiastical orders, without the bishop of Romes dispensation *Chron. Ioan. Stella. D. Barns.*

The popes dispensatiõ maketh all thinges lawfull.

Pope *Anastasius* made a law, ỹ none which was lame or maymed, or wãted

This semeth to bee borowed

out of the olde lawe. Leuit. ii. i

any of hys members, should be admitted to be a prieſt. In the yere, &c. 404. *Grat. Sabel & lat, Polydor. &c.*

Letters testimonial

The aforeſayd pope made a decree, ỹ no ſtraungers, & ſpecially ſuch as come frõ beyonde the ſeas, ſhould be admitted vnto ỹ clergie, except they brought with them a teſtimonial ſygned with the handes of fyue byſhops. 37. *Diſt. ca. Extraneo. Ioan. Laziard.*

Would God thys lawe were obſerued among vs in theſe our dayes.

Pope *Pelagius* ordayned that no mã ſhuld be admitted vnto the miniſtery, which eyther of ambition, or elles for worldely lucre and eaſye liuyng deſyreth to come vnto it. In the yere, &c. 552. *Chriſt. Maſſæus.*

A Godly lawe.

Pope *Hilary* the fyrſt made a decree, that no man ſhould be admitted to bee a prieſt, except he were both wel learned and well mannered. In the yeare of our Lord. 465. *Ioan. Stella. Diſt. 55. Cap Penitentis.*

No murtherer may be a prieſt.

Pope *Iohn* the nynthe ordayned, ỹ if any man had committed murther, the ſame ſhoulde neuer be admitted to receaue holy orders. Againe, if any prieſt were founde gyltye of that faulte he ſhoulde be irregulare, and neuer after

be

be receaued into the ministery. In the yere, &c. 904. *Dist. 5. C. Miror. Ioan Stella.*

Both prestes & laye mē ought to be present at the election & admissiō of spirituall ministers.

Pope *Zepherinus* decreed, ỹ whē a byshop shuld make eyther deacō or prest, both prestes & lay mē shuld be present. In the yere, &c. 208. *Phil. Bergom.*

No diffamed persō. may be a prest.

Pope *Innocent* the fyrst ordayned, ỹ no diffamed person should be admitted to be a prest. In the yere, &c, 408. *Dist. 50. Cap. Canones. Phil, Bergom.*

Who maye not be admitted vnto prestehode.

Pope *Zozimus* ordained, that no gelded person, nor bond mā shuld be made a prest, except he were fyrst made free of hys Lord. In the yeare, &c. 424. *Fasc. Temp. Chron.* But thys constitution of ỹ byshop is euell kept of certayne men, sayth *Ioannes Laziardus*. For nowe a dayes, (sayth he) not only bondmē, but also bastardes and whores children, ar receaued into the ministery, and haue the gouernement of paryshes committed vnto them, and they also beste we the patrimony of Christ vpon whores at their pleasure.

Prestes no tauernhunters.

The aforesayd pope made also a decree, that prestes should be no tauernhunters, nor yet sel wine themselues. Ye ordained again ỹ a deacō shuld not

Deacons may ministe ther the

presume to minister the sacramente of Christs body & bloud to ỳ people, if eyther bishop or prest wer present. *Dist.* 93. *Cap. Præsente præsbitero. Phil. Bergom.*

Cõmunion in ỳ absẽce of a prieste.

Pope *Anicetus* forbad first of al, prestes to haue beardes, or to weare long side heare. In ỳ yere, &c. 159. *Sabell. Lib. Concil. Petrus de natal.*

Prestes beards forbidden.

Some ascribe this decree to pope *Anacletus. Plat. Poli. Massæus.*

Pope *Anicetus* also commaunded, ỳ prestes crownes should be shauen, not foure cornered, sayth he, like vnto *Simõ Magus* but as round as a boule like vnto *Simon Petrus*: to put the prests in remembraunce that they shoulde despise this world, and set al their mindes vpon the heauenly crowne. *Petrus de nat. Christ. Maßæ. D. Barns.*

Prestes crownes cõmaũded. ☞

Pope *Zacharias* inuented the prests apparel. In ỳ yere, &c, 752. *Chron. Achil.*

Prestes apparell.

Pope *Benet* ỳ third cõmaunded, that prests shuld walk in an order, & weare apparel mete for their degree. In the yeare, &c. 863. *Fasc. Temp. Chron.*

Pope *Gregory* the fourth in a certain councel ordayned, ỳ al the clergye both bysh o ps and prests shuld lay a syde all costlye

costly apparel & by no means wear ri-
ges, pꝛecious stones, gold, siluer oꝛ any
such like sũptuous oꝛnamẽts, but ra-
ther homely & sober apparel after ẏ er-
ãple of Chꝛist & of his apostels. In the
yere. 846. *Ioan. Tit. in Chro. Galliæ. Plat.*

Pope *Pelagius* ẏ first oꝛdained ẏ pꝛie-
stes vnder paine of deadly sin shuld say
Mattens appointed foꝛ the day. In the
yeare, &c. 580. *Dist.* 19. *Cap. Elutheriat fra.*
Ioan. Stell.

Mattens of the daye.

Pope *Vrban* the second oꝛdained like-
wise ẏ pꝛiests should say euery day our
ladies Mattens openly in the church: &
that vpon the satterday the whole ser-
uice shuld be of her. In the yere, &c. 1086
Sabell. Ioan. Stella. Nauclerus. Guil. Du-
rand. Polichron.

Mattẽs of our Lady.

Pope *Anastasius* the second made a
decree, that no pꝛiest should omitte the
saieng of his diuine seruice, except it be
masse, although he bee neuer so muche
oute of charitie, and neuer so greatlye
stuffed ful of rancoꝛ and malice against
any persone. In the yeare. &c. 498. *Ioan-*
nes Laziardus. Celestinus.

Diuine seruice.

Pope *Innocent* the seconde decreed,
that no man should strike a pꝛiest. Foꝛ

A priest striker is accursed. Psal 105.

it is written, saieth he: *Touche not my annointed*. If anye manne contrarye to hys commaundemente didde presume to smite the annoynted priest, he pronounced him excommunicate *ipso facto* and accursed, & that by no meanes he should be absolued (except he stoode in daunger of death) but only of ỹ pope of Rome. In the yeare of our Lorde. 1121. *Causa*. 17. *Quest, Si quis. Ioan. Stella. Chron.*

Priests not disquieted but honoured.

Pope *Euaristus* enacted, that priestes should not be disquieted, nor euill entreated of the laity, but that they shuld be had in high reuerence and honour. In the yeare. &c. 110. *Isidor. Tem.* 3. *Conc. Polid. Pantaleon.*

Priests accusers.

Pope *Pontianus* ordained, that prists should be accused of none, but onely of priestes and bishops, In the yeare, &c. 230. *Gratian. Isidor. polidor.*

Accusatiõs

Pope *Fabiã* also made a decree, ỹ neither priests shuld be admitted to accuse the laity, nor the laity the priests. In the yere of our Lorde. 242. *Caus.* 2. *Qu.* 7. *Sicut.*

Pope *Calixt* the firste ordained, that in the accusation of a priest no suspicious

ous persōnes, or of euill name and fame, either anye suche as bee enemies to the priest, should be admitted to geue euidence against him. In the yere &c. 217. *Quest.* 3. *Cap.* 5. *Accusatores Ioan. Laziard.*

Pope *Alexander* the firste ordayned, that the Laitye shoulde haue nothing to do with the cleargy: and that the spiritualty should be vtterly exēpted from all the iurisdiction, authority and power of the secular rulers. In the yere of our Lorde. 119. *Albertus. Crantz.*

Priests exempted frō the iurisdiction of the temporall powers.

Pope *Caius* made a decree, that no lay persōne should presume to accuse or to call into iudgemente beefore a secular iudge, either priestе or any other that is within holye orders. In the yeare of our Lorde. 284. *Iacob. Phillip. Bergom.*

None within holy orders may be conuented beefore a temporal Iudge.

Pope *Siluester* the first commaunded ỹ no priest shuld be compelled to plead his cause before any secular person, or in any temporall court. In the yere. &c. 315. *Quest.* 11. 1. *Cap. Testimonium. & Cap. Si quis.*

Pope *Iulius* the. i. made a decre also ỹ a priest

a priest shuld not haue his cause heard or pleaded before any temporall iudge onely. In the yeare &c. 338. *Iacob. Phil. Bergom. Lib. Concil.*

Priestes free from paymentes to the temporalitie. The libertis of priestes.

Pope *Boniface* the eight in a general councel, ordayned, that temporall Rulers should not charge the people with any kind of payments, if they did, that the priests shuld pay them none, except the Pope gaue them licence. In the yere. &c. 1190. *Polidor lib. 17. Angl. Hist.*

No paymentes for priestes.

Pope *Nicolas* the first ordained, that no temporall man, wer he king or emperour, should haue ought to doe wyth those things that appertain vnto priestes. In the yere, &c. 871. *Anselmus Ryd.*

A good and godly acts.

Pope *Gregory* the fourth made a decree, that priestes shouid bee free from all kinde of worldlye bondages, taxes. paymentes, &c. In the yeare &c. 846. *Sabel. Platina.*

Pope *Vrban* the second enacted notwithstanding, that the priestes should paye tribute to the higher powers for the defence of their countrey, In the yere. &c. 1086. *Qu. 23. Cap. Tributum.*

Priests houses built

Pope *Leo* the ninth apointed, that ỹ priests houses shuld be built nigh vnto the

nigh to the church and why.

the churches, that the pastours mighte alway be at hand, whē the parishners shoulde haue nede of theym, and that the poore people, might knowe, where to haue succour and relefe in the time of their necessitie. In the yeare of our Lord. 1049. *Qu.* 12. *cap.* 1. *Necessaria. Nau. Ioan. Stella. D. Barns.*

What women may dwell in prestes houses.

Pope *Simmachus* ordained, that a prieste shoulde kepe no woman in hys house, except she were his kinswoman his mother, his sister, or his wife, whō he ought godly to gouern. In the yere &c. 499. *Dist.* 81. *cap. Volumus. Volat.*

A goodlaw Iohn. x.

Pope *Liberius* made a law, that no prieste should forsake his cure for anye persecution or trouble, though deathe should ensue, according to this saying of Christ: A good shepeherd geueth his life for his sheepe. In the yeare of our Lorde. 254. *Anselmus Rid.*

Dispensations for no residence.

Pope *Iohn* the eighte ordained that the prestes, which were absente from their benefices without a dispensation from the Pope, should be compelled to return vnto them, and there to be resident. In the yere, &c. 887. *Ioan. Laziard.*

Pope *Simplicius* ordained, that no clearke

clearke or prieste should receiue the inuestiture of his benefice or of his office at any Laymens hand. In the yeare, &c. 471. *Rannulpus Cestrensis. Ioan. Laziardus.*

Priestes ought to be preachers and not singers.

Pope *Gregory* the first made a decree in a certain councel holden at Rome, that the Ministers of the altare should geue their mind to preachyng and not to singyng. For, said he, while mē seke a swete voice in holy seruice, conuenable life is set apart: and the singer wt his maners hurteth the people, though wt his voice he greatly delighteth them. In the yere. &c. 590. *Polichron. Lib. 5.*

Priestes either Simoniakes or fornicators ought to be depriued of their promotiōs.

Pope *Victor* the second in a certayne councell holden at Florence, ordained that all bishops and priests, whiche be proued giltye either of Simonye, or of fornicatiō, should be depriued of their Bishoprickes, benefices, and all other ecclesiasticall promotions and dignities. In the yere of our lord. 1053.

The degrading of priestes.

Pope *Eleutherius* made a decree ỹ no priest should be degraded or put frō the degree of his priesthode, except he wer first lawfully accused and conuict. For saith he, our Sauiour knew well, that Judas was a theefe, and should betray

him, but forasmuch as he was not accused, he put him not doun, but al that he did in the mean time among the Apostles for ỳ estate of his dignitie, it was alowed, and stoode fyrme and stable.

In the yere, &c. 177. *Ranulp. Cest. lib.* 4.

Priestes talke at the table.

In the councell *Toletane* the third, it was decreed, ỳ at prestes tables there shuld be no idle talk, nor telling of wāton tales, but reading, hearing and talking of the holy scriptures. *Lib. concil.*

Of the syngle lyfe of *Priestes.*

Priestes mariage forbidden.

POpe *Calixte* the first made a decree that so many as would bee made prests, should abstayne from mariage. In the yere, &c 217. *dist.* 62. *Cap. presbyteris. Ioannes. Stella. Phillip. Bergom.*

Pope *Siricius* the first forbadde not onelye the prestes, but also the Deacons to marry. In the yere. &c. 337. *lib. Concil. Polyd.*

Deacons mariage forbidden.

Pope *Pelagius* the second did not only prohibite prests and Deacons to marry, but also the Subdeacons. In ỳ yere &c. 580. *Chron. lib. Con. Poly.*

Subdeacons mariage forbidden.

Pope

The vowe of chastitie.

Pope *Gregory* ỳ 1. bicause he thought it to much violence, cruelty and tiranny, to diuorce such as came vnto ỳ ministery maried, from their wiues, ordayned that from his tyme, none shuld be Subdeacon, vnlesse he vowed chastitie before. In the yeare of our Lord. 590. *Chron. Concil. Poli.*

When the single lyfe of priestes toke first place.

Notwithstandyng the lawes afore made tooke no effect among the priestes, vntill the tyme of Gregorye the Seuenth, whiche was the yere of oure Lorde. 174.

Ø Antichrist.

This *Gregory* the Seuenth in a certayne councell made a decree that from that tyme forwarde, it should no more be lawfull for priestes to marrye: and agayne, that such as were married alreadye shoulde bee diuorced from their wyues. and if they woulde not forsake theyr wyues, they shoulde be depriued from their ministery, and also from ecclesiasticall promotiõs, so that it shuld not be lawful for a christen mã to take them for spirituall ministers, or to bee present at their ministratiõ, by the reason of their continuaunce in mariage: when notwithstandyng our Sauiour

Ø Tirant

Christ

Christ sayeth: That God hath coupled and ioyned together: let no man separate and put a sunder. And the holy Apostle sayeth: To auoyde fornication, let euery man haue his own wife, and euery womã her own husband. Again, Wedlocke is honourable among all men, & the bed vndefiled. But whoremongers & adulterers God shal iudge. Of thys decree followed many & great inconueniences. For ỹ prestes by this meanes abstayning from lawfull matrimonye, abstayned not frõ vnlawfull whoredome, & from other leude partes of most detestable vncleanneſſe, but defiled themselues with al kinde of abhominable liuing, vnto the vtter defacing both of themselues and of theyr ministery, in so muche ỹ the aforesayd pope was compelled to make a decree, that no man should heare the masse of any whoremõger priest: supposyng by this meanes to fraye away the prestes frõ their whoring, which notwithstãding from that time vnto this houre again, hath growen vp vnto such an hight in the kingdome of the pope, that among the verye Turkes, Iewes, Sarazens,

Mach.xix.

i.Cor.vii.

Heb.xiii.

The filthy generation of ỹ wineleſſe papists

and suche other miscreantes, the lyke fornication, whoredome, adultery, incest, sodomitrye and all wicked kynde of most detestable dissolution of leude life not to be founde, as is at this present proued to be exercised of ỹ vnchast generatiõ of the popish wiueless priestes, vnto the great infamye and slaunder of the christen profession.

Pope *Innocent* the second in ỹ councell *Remense* made a decree also, ỹ Subdeacons shoulde liue continentlye and without wiues. In the yeare, &c. 1131. *Dist.* 18. *Cap. Decreuimus. Ioan. Laziard.*

Wiueless lyke vnder payne of de priuation.

He ordayned also, that not only Subdeacons, but also Deacons and priestes shoulde professe chastitye and liue wiueless vnder payne of depriuation of theyr benefyces and all other ecclesiasticall promotion. *Chron. Lib. Concil. Ioan. Stella.*

Pope *Vrban* the seconde lykewyse made a lawe, that if any man, after he was made Deacon, dyd marrye: the same shoulde be deprined of all hys benefices, and all other spirituall dignitye. In the yeare, &c. 186, *Dist. 32. Cap. Eos qui. Ioan. Phil. Bergom.*

Pope

Pope *Theodore* bearyng rule in the tyme of the Emperoure Conſtantine the fourthe, a councell was gathered, in whiche it was decreed that the prieſtes of the Grece and of ỹ Eaſte church ſhoulde be at libertye to marrye, and to haue theyr owne lawfull wiues, bycauſe of the greate heate that is in the countrey: but to the prieſts of ỹ Weſt partes maryage was vtterlye denyed, as vnto perſons, which dwel in a much colder countrey, & therfore leſſe nedefull of maryage. In the yeare, &c. 936. *Chron. Ang.*

Why mariage is frely permitted to ỹ prieſts of the eaſte Churche, & denyed to the prieſtes of the weſt Churche.

A wiſe reaſon and ſubſtantiall.

Pope *Paſchalis* the ſeconde bearing rule *Anſelme* Archbyſhop of Cantorbury in the ſecond yeare of the reygne of Kyng *Henry* the fyrſt, Kyng of Englande, whiche was in the yeare of oure Lorde. 106. gathered together at London a Satanicall ſwarme of ſhameleſſe ſhauelynges and condemned the honeſt and Godly maryage of prieſtes, forbidding al ſpiritual miniſters from hencefoorth to kepe ỹ company of their lawfull wiues, or after that tyme to haue any thing to do with matrimony but to liue a ſyngle and wiueleſſe lyfe.

Monke Anſelme the popes proctor for the ſimple life of prieſtes in England.

The frutes of ỹ ſingle lyfe of prieſtes.

The diuelish decree of that Antichristian Archebishop, made of many Godly maryed preists, such a mõstruous multitude of vyle stinking, and abhominable Sodomites, ẏ the aforesaid *Anselme* was compelled to make a decree also against those Sodomites, cõmaunding that al Sodomitical preistes should openly be accursed in the churches euery sonday throughout the yeare. And afterward suche great inconueniences grewe of the publishyng of this moste detestable sinne of Sodomitrye (for by this meanes it began to be knowen & to be practised not only among ẏ clergye, but also among the Laitie) that he was compelled to reuoke & cal backe agayne this his wicked decree of publication, and from hencefoorth no more openly to accurse those Sodomiticall monstures. *Lib. Concil.*

Note thys hystorye.

Pope *Honorius* the seconde willyng perfectly to stablysh that wicked decree of the single life of preistes begonne by that Antichrist *Anselme* in England, sent a certayne carnall Cardinall called *Ioannes Cremonensis* into this realm, whiche called together here at Londõ also

also a great councel at the which were present two Archebyshops, xviiii. Byshops, and fortie Abbotes, besydes an innumerable multitude of the clergie. In thys councell, besides other things he most greuously inueyed agaynst the maryage of priestes: and among other his words he sayd: that it was a shamfull matter, and an exceedyng great abhomination for a priest to rise from an whores syde (for so he called the priests lawfull wiues) and immediatly to goe and make Gods bodye. But notwithstanding God willing to shewe, what chaste and continent fathers these aduersaries and forbidders of priests matrimonye are, the aforesayd Cardinall euen the very same day wherin he had not only condemned the moste Godly and lawfull mariage of priests, but also deuoutlye song masse, was taken w an whore in his bed the next nyghte followyng and so with shame enough tooke hym to hys feete, and with all haste fledde awaye to Rome vnto hys holy father, not so muche as once byddyng hys frendes here in Englande farewel. A frute worthy such a chastity

The practise of wiuelesse papists

A knack of knauerye.

King Rychard ȳ first

It was not vnaptly answered of King Rychard the fyrst, to a certayne prieste called *Fulco*, which sayd to the King on thys wyse: King to thee I saye in the name of god almighty, that thou marrye sone thy three euyl doughters, least some worse happe thee befal. Thou lyest hipocrite, quod the King: for daughter haue I none. Yes sayd the prieste: Thou hast pryde, couetousnesse and lecherye. Thē answered the kyng: My pride I geue to the templares and hospitalers: my couetousnesse, to ȳ white monks, and my lechery to the prelates of the church. In the yeare of our Lord 1124. *Ranulp. Cestrensis. Poly. in hist. Ang. Chroni.*

Of the maryage of Prieſtes.

The mariage of prieſtes allowed.
1. Tim. i.
Titus. i.

POpe *Siluester* the fyrst ordayned degrees in ecclesiastical orders, and decreed, that euery prieste shuld be the husband of one wife only, according to the doctrine of the holy Apostle. In the yere of oure Lord. 315. *Sabel. Plat, Ioan. Phili. Bergom D. Barnes. Polydor.*

Pope *Gregory* the fyrst restored maryage

ryage agayne to the prieſtes, which he tofore had denyed vnto them, when he ſawe howe manye greuous inconueniences followed of that moſt wicked decree of the ſingle life of prieſtes. In the yere, &c. 590. *S. Huldrichus in epiſt ad Nicol. Papam.*

Prieſtes maryage reſtored.

Pope *Conſtantine* the ſeconde, whom the ſeditious, tirannicall and ſuperſtitious papiſtes did afterwarde violentlye depoſe, cruellye thruſte into a monaſterye, as into a priſon, and moſte vnmercifully put out hys eyes, gaue libertye not only to ſecular prieſtes for to marrye, but alſo to Monkes, Friers and Nunnes, that they by this meanes auoyding whoredome, myghte the more quietlye geue theyr mynde to the ſtudye of Godlyneſſe. In the yeare of our Lorde. 769. *Chroni. Ioan. Laziardus. Ceſtrenſis.*

Maryage reſtored not only to ſecular prieſtes, but alſo to monkes, friers, nunnes, &c.

Pope *Gregorye* the thyrde being Biſhop of Rome, the Emperoure Conſtantine perceauyng the greate abhomination and to muche vncleanneſſe of lyfe, that reygned among the monkes & Nunnes thorow ȳ bowe of their

Monkes & Nōnes set at libertye to marrye. Monasteryes made houses for the seruice of the common weale.

vnchast chastitye, set the Monkes and Nonnes at libertye, commaundyng them rather to marrye according to Gods ordinaunce, than so filthily and wickedly to lyue, & made of their monasteryes, houses necessarye for the cōmon weale. In the yeare, &c. 741. *Chro. Sebast. Franck. Christ. Maßæus.*

A worthy & a Godly saying.

Pope *Pius* the seconde tofore called *Aeneas Siluius*, was wont to saye, that there are many causes, why maryage should be taken away frō the prestes, but there are many mo vrgent, weighty and necessary causes, why it ought freely to be restored to them agayne. In the yeare, &c. 1458. *Chron. Ioan. Laziardus. Flat.*

A man first Fryer, and afterwarde Pope had a wife liuing & was maried.

Pope *Peter*, as they write, whom *Lewes* the Emperoure made bishop of Rome, before he was chosē pope, made himself a gray fryer without the consent of his wyfe, called Ioan ẏ doughter of Mathew *de Corbario*. When thys Peter was chosen & consecrated Pope, hys wyfe claymed hym to bee her true and lawfull husbande, and desyred of the Emperoure and of the Bysshoppes that they might lyue together agayns

as

as manne and wife. Whyche thyng brought into question, iudgemēt was geuen, that she oughte to bee restored vnto him. Thus the woman obtained agayne, her husband, although before firste a professed Frier, and afterward a consecrate pope. *Ioan Laziard.*

Pope *Leo*, the ninth is not so greuous an enmy, to the mariage of prests, but that he graunteth that prestes haue power to haue wiues and to lead them aboute with them, being moued with these wordes of Saincte Paule: Haue not we power to lead a sister to wife, as the other Apostles doe, and the brethren of the Lord and Cephas.

Prestes may lade about with them their lawfull wiues. i.Cor.x.

Pope *Innocent* in his decretals, writeth, that those prests which haue wiues of their own after the maner of the coūtrey where they dwell, are greuously to bee punished, if they doe breake their Wedlocke.

Prestes maried offending are worthy to be greuously punished.

Pope *Paule* the second many tymes greuously complained of ȳ heauy yoke of prestes constrained chastitie, and was ful determined, if God had spared him longer life, to haue taken awaye that wicked decree of the single life of

prieſts, and to ſet mariage againe at liberty as certayne write.

The bowe of matrimony.

More largelye of this matter thou maieſt rede in my boke of Matrimony, whether I ſend thee moſte gentle reader. Of this mater alſo in our Engliſh tongue very learnedly and truely haue written M. D. Barnes that conſtant & glorious martyr of Chriſt, doctor Poinet ſomtime biſhop of Wincheſter. M. George Joy, &c.

Of the vowes and that the vowe of chaſtitie hindreth not him from mariage, which hath not the gift of continencie.

The bowe of chaſtitye diſpenſed withall.

POpe *Celeſtinus* the thirde gaue licence to the Emperour Henry the fyft yf that name, to mary & take vnto wife a certayne bowesſe or profeſſed Nunne, called *Conſtantia* the daughter of *Rogerius* king of *Cecilia*, In the yere &c. 1188. *Mar. Polonius. Ioan. Laziardus. D. Barnes.*

The bowe of chaſtitie diſſolueth not mariage

POpe *Theodorus* made a lawe, that if any man chaunced to marry, after that he hath bowed chaſtitie, he ſhould not

be

be diuorced from his wife, but that his mariage should stand in full strength, and vertue, notwythstandyng the former vow. In the yeare of our Lord. 902. *Disti. 27. capit. Si vir votum. Bergom.*

There was an Abbote at Redyng, whō mē for his perfect liuig called abbot saint. This mā beig in daūger of a certain disease, by the reason he had no wife, sent vnto the Pope, desiring him to dispense wyth hym for his vowe. And the Pope dispensed with him and gaue hym licence to marry a wife, but vnder a condition, that it should be secretly done, and not in *facie ecclesie. D. Barnes. in Libro. De conuugio Sacerdotum.*

Abbot saint married.

Sainct Cyprian beeyng demmaunded, what shoulde bee done with those religious personnes that coulde not keepe theyr chastitie, as they had vowed, aunswered on thys maner: Thou doest aske what we doe Judge of those Virgines, whyche after they haue decreed to lyue chastlye, are afterwarde founde in one bedde wyth a man. Of the whyche thou sayest, that

Epist. xi Lib. i.

one

one of them was a Deacon. We doe with great sorowe see the great ruine and fall of many persons, which commeth by the reason of suche vnlawfull and perillous companying together. Wherfore if they haue dedicated themselues to Christe out of faythe to lyue purely and chastly: then let them so remayne without any fable, and strongly and stedfastly abyde the rewarde of Virginitye: *But if they wyll not abyde, or elles canne not abyde: then is it better to mary than to fall into the fyre of concupiscence. And let them geue vnto the brethren and systern none occasion of slaunder. &c.*

S. Cipria licenceth vowesses to marry if they cannot continue. 1. Cor. vii.

Some affirme, saith S. Austen, that such as marrye after they haue vowed chastitie are adulterers. But I say vnto you that they synne greuously, that seperate and put asunder such.

In lib. de bono cõiu. Dist. 37. Ca Quidã. Gregori. 27 q. ii. Ca. Sunt qui.

There are that say, that for religion sake mariage ought to be dissolued and broken. But we must vnderstand, that although mãs law hath graunted this yet the law of God hath forbidden it. For he that is the selfe truthe saieth: Whome God hathe coupled together, let no man seperate. He saith also: It

Math. xix.

is

is not lawful for a mā to put away his wyfe, except it be for fornication. Who then maye speake agaynst the geuer of this lawe?

In euil promises breake thy faithe, in a filthy vowe chaunge thy determinatiō. That thou hast vncircumspectly vowed, loke that thou performe not. For that is a wycked vowe and promise, that is accomplished with sinne. xxii. q. 4. In malis.

If any man sweare or promise anye thing contrary to faithe and charitye, which beyng kepte shoulde turne into a worse end: it is rather to be chaunged than to be fulfilled. P. Lomb. Sent. lib. iii.

Woulde God sayeth S. Bernarde, that they whiche cannot liue chaste, would geue ouer the single lyfe, that they mighte not burne, it were without doubt better to marry than burne and to be saued in a lowe degree than to lyue worse in the noble state of the cleargy. In Epist. ad Senon.

Of Benefices and Prebendes.

POpe *Gregory* the tenth gathered a counsell at Lions fyre hundred bishops and a thousande Prelates: wherin

No man ought to haue spiritiall promotion with cure, but priests only & those worthy and able.

wherein it was decreed, that no person shoulde haue any spirituall promotion with cure, except he were first of all a Priest, and also able to discharge it. Moreouer that no manne should from thencefoorth paye his tythes, where he listed, as the vse was tofore, but that all tithes be payde to the mother church of euery dioceſſe. Agayne: that it shoulde not be lawful for any priest to haue mo than one benefice with cure. Item, it was decreed in that councell, that all persons and Vicares shoulde be called for euer after, Priestes, and no more Prelates. In the yeare of our Lorde. 1271. *Ranulphus Ceſtrenſis. Chronica. Angl.*

Tithes.

Multitude of benefices condemned

Persons & vicars must be called priests and not prelates as tofore.

Pope *Calixte* the seconde ordayned, that no lay manne vnder payne of the great curse should meddle with the tithes, oblations or houses of the Priestes, nor wyth the goods of any bishop that dieth. In the yereof our Lord. 1120 *Ioan. Laziard.*

This law is now out of vse.

The aforesayde Pope also made a law, that that bishoppe or priest which leaueth his benefice, and is not resident vpon it to do his duety, should be take for

for an adulterer. *Plat. Antonin.*

Pope *Euaristus* decreed that a bishop or preeste may no more forsake his benefice, than a maried man may forsake hys wyfe. For saith he, he that seeth a woman and lusteth after her in hys heart, hath committed adultery. In the yere. &c. 110. *lib. Concil. Chroni.*

None residences condemned. Math. v.

Pope *Clement* the fourth condemned the pluralities bothe of benefices and prebendes, in so muche that when he hearde, that a certayne Preest beeyng his Neuew hadde three prebendes, he compelled hym to chose one of the three which he would, as for two of them he should surely forgoe. And when hys frendes did instantly desire him, that he would not onely sufferr his Neuew to enioy all those three prebendes styll but also geue him other liuynges moe and greater in consideration that he was hys kinseman: the Pope aunswered, that he *would rather leane vnto God: than vnto flesh and bloude: addyng, he knewe righte well that God would haue the churche goodes so bestowed, that they might not onelye bee put to good and Godlye vses, but also that manye myghte lyue of*

Pluralitets of benefices condened.

A worthy act of the Pope.

Note the aunsweres of ỳpope for thei begood and godly.

of them, and not one man alone to haue the liuinges of many Agayne he sayde: *He is not worthye to bee the succeſſour of Peter, whiche woulde rather folow the fonde fanſye of carnall kinred, than the rules of Chriſt and of godlineſſe.* In the yere, &c. 1265. *Ioã Laziardus.*

Pope *Victor* made a decree, wherein he condemneth the pluralities of benefices. In the yere, &c 198. *Henricus Prim.*

One prieſt one benefice

Pope *Vrban* the ſecond held a counſel, wherein it was decreed, that no ſpirituall perſon ſhould haue benefices in diuers places, but that one prieſt ſhuld be content with one benefice In the yere, &c. 1086. *Lib. Concil. Chriſt Maſſ.*

Pope *Iohn* the xxii. ordayned manye good things againſt the pluralities of nefices. In the yere, &c. 1302. *Chron. Faſcicul. Temp.*

A diſputatiõ againſte the pluralities of benefices at Paris.

Pope *Gregory* the 9. being Biſhop of Rome *Williã.* biſhop of *Paris*, after lõg diſputatiõ had of the ambitiõ of ỹ inſatiable couetouſnes of ỹ prieſts, concluded wỉ the conſent of many godly learned men, ỹ *it is a deadlye ſyn and a thing damnable before god for a prieſt to haue two benefices.* In the yere of our lorde. 1225.

Iacobus

Iacobus. Mayer in Chron. Fl.

Pope *Vrban* the second, of whom we heard afore, did not only make a decre that euery priest shoulde haue but one only benefice, but also ỹ he shuld be resident continually vpon the same, diligently feding the flocke of Christ with the word of God, and with hospitality *Chro. Christ. Maßæ.*

Priestes ought to be resident vpon their benefices.

Pope *Adrian* the fyrst ordayned that no priest maye forsake one benefice to take another. In the yeare of our lord. 796. *Plat. Volat.*

Permutations of benefices condemned.

Pope *Boniface* the thyrde decreed, ỹ priests should take no ecclesiastical promotions at a lay mannes hand. In the yeare, &c. 605. *Quæst.* 16. *Cap.* 7.

Secular persons ought not to gene spirituall promotions by the popes lawe.

Pope *Vrban* the seconde ordayned ỹ no ecclesiasticall promotion should eyther be receaued or geuẽ of secular persons. *Christ. Maßæus.*

A good decreee but not obserued.

Pope *Alexander* the seconde made a law, that al ecclesiasticall orders & promotions should not be solde, but frely geuen to such as are both learned and godly. In the yeare, &c. 1063. 1. *Quæst.* 3. *Ca. Episcopus.*

God graũt that thys may once take place in Englãd.

Pope *Innocent* ỹ first ordayned, that

ecclesiasticall benefyces should not bee geuen, but to such prestes, as are worthily commended both for theyr lyfe & doctryne: and that all prelates and so many as haue benefyces shoulde not lurke abroade in corners, but that euery mã should get him home to his own benefyce vnder payne of excommunicatiõ. For he sayd, that *euery shepeheard ought to keepe hys owne sheepe, and not to commit the custodye of them to an hirelyng.* In the yeare of our Lorde. 1345. *Plati. Iacob. Phil.*

A noble act, & worthy to bee followed.

Pope *Benet* the twelfth made a law, that benefices shoulde not be geuen to vnworthy persons: and he himselfe depriued many priests of theyr benefices, bicause they were vnlearned, and of a leude lyfe. In the yeare, &c. 1317. *Ioan. Laziardus. Fascic. Temp.*

A common practyse.

Pope *Boniface* the third decreed, ỹ al such as go about to obtayne eyther bishoprike or benefyce thorow fauour or giftes, should be excommunicated and put out of Christen mens companye. In the yere, &c. 605. *Chron. Plat.*

Pope *Boniface* the nynth for the enrychment of S. Peters treasury ordai-

ned

ned that euery benefyced man shoulde paye to the chamber of Rome at ỹ firſt entrye of hys benefyce, halfe the yerely reuenues thereof. To this decree all obeyed excepte the Englyshe nation, whiche woulde not suffer the byshoprikes onely to stand bounde to thys ordinaunce of the Pope. In the yere of oure Lorde. 1379. *Ioannes, Stella. Ioannes Laziardus.*

Payments for benefices to the chambers of Rome.

In the Councel holdē at *Nice*, it was decreed that no benefyced man eyther for desyre of worldly honour, or for lucres sake, ought to geue ouer hys fyrſt benefice to take a greater and a richer. *Hiſtor. Eccleſ. Plat.*

Of the Impropriations *of benefices.*

POpe *Adriane* the fyrſt ordayned the impropriations of benefices and graunted this priuilege vnto the Monkes, Chanons, Nunnes, &c. that they myghte enioye the tenthes & frutes, which tofore ỹ tyme ỹ laye people paid (as right is) to their owne paſtors & preachers for ỹ ſuſtentation of their liuing, and for the reliefe of the poore. And theſe tenthes and frutes the

aforesayd pope moste vniustly and tyrantlike toke away frō ẏ true owners, and gaue them to the Cloysterers vnto thys end, that they might be ẏ more without care and thoughttakyng for theyr liuing, and so the more freely attende vpon their religion: againe that they should be the more able to mayntayne hospitalitye, and to succoure the poore, In the yeare of our Lorde. 796. *Petrus Blesensis.*

Why benefices were impropriate to the cloisterers.

Moreouer the aforesayd pope graunted, that whatsoeuer spirituall promotions or liuinges belonging vnto the ministery, came once into the Cloysterers handes, they shoulde not only retain and kepe them stil as moytemain, but also be free from the payment of tenthes for the same vnto any ecclesiasticall person for euer after. But agaynste thys priuiledge of the Pope, *Petrus Blesensis*, sharplye wrote vnto the white Monckes of that tyme on thys manner.

The freedome of the cloysterers.

By the testimony of the holy Scripture, tenthes ar the tributes of the nedye soules. And what an immunitie or fredome is this that ye haue agaynste

all

al ryght, that ye shuld be exempted and set at libertye from the paymente of tythes, whereunto the landes were bonde, before they wer yours: which also hitherto haue alwaies bene payde to the Churches, not by ſ meanes making of any persons, but bicause it was due to the Churche in that it is lande. Nowe if the landes become into your possession, whye should an other man therefore loose hys ryghte? For by the common law the landes are come vnto you with all manner of charges. Wherefore then vnto the greate damage, hurte, iniurye and wronge of other men doe ye procure your landes and pastures to be priuiledged, that by this meanes ye may take awaye an other mans right against al equitye and iustice, against al right and conscience? Dyd not Abell offer to the Lorde the fyrstlynges of hys Shepe? Are ye more ryghteous than he, which was the first righteous of al men, that ye should lift vp your selfe against the iustice of God? By hys Prophetes God commaundeth, that the tythes shuld be brought into hys barne: but ye commaund that

Note well.

Gene iiii.
Malach iii.

they shoulde be caryed away from his barne. The ryghteous lawe of God commaundeth, that the tenthes shuld bee payde to the Leuites: whereof it necessarilye followeth, that he doth resiste the ordinaunce of God, that goeth aboute to take waye from the Ministers of the Churche theyr ryght of tythes, &c.

What will our impropriatours say to this

And a little after he sayth.

Whatsoeuer priuileges be graunted vnto you of the churche of Rome: yet doe I not thynke that it is expedient for you to do any thyng that is agaynste your conscience, or to vsurpe ỹ thyng which is none of yours, what if ye had a commaundement from that see of Rome, that whersoeuer ye finde Clerkes, priestes or monkes ryding, it should be lawfull for you to vnhorse thē and to set them besides the saddle, yea and to retayn the horses vnto your own vses? Were it ryght and accordyng to good conscience that ye shuld thus doe? What difference is there, whether ye take awaye the horses or

Note well.

They that pay e no tythes to their pastor, because their landes are

the

the tythes, but that the tenth is a spiritual matter, and therfore it is a more greuous synne to steale awaye the tythes than the horses, yea it is playne sacrilege, and an vtter robbyng of god and of hys Ministers: When God cõmaundeth that tythes should be payd, whoe can geue a dispensation contrarye to hys commaundemente? When the lawe of God commaundeth one thyng, and mans madnesse willeth the contrarye: in thys pointe we muste obeye God more than men. And when there be two lawes, an outwarde and an inwarde lawe: verely the inwarde lawe ought to preuayle and take place before the outwarde lawe euermore: and that which a pure and clere conscience sayth vnto me, ought more to be regarded, than the outward commaũdemente of any man, yea it ought to put awaye and to make of no force all manner of indulgences, priuileges, grauntes, immunities, liberties, freedomes, &c. Whatsoeuer they be that man graunteth. If the Children of Israel at the commaundement

impropriate, are theues, robbers, stealers and cõmitters of Sacrilege. Actes, v.

of the Lorde for recompence of theyr long seruice, which they did to the vnthankfull Egiptians, take away from them theyr vessels of Golde & Siluer: yet is it not mete, that you should draw this vnto your purpose, excepte ye bee able to shewe, ỳ the Lorde hath commaunded you thus to doe, agayn, that you haue long serued vs as Egiptians. It is therefore better for you and more semely, ỳ you cast away this your couetous ambition, which greatly disgraceth the titles of your holinesse, and ỳ you cause the people no more thus to speake euil of you, and to be offended with thys your doings for the vniuste retayning of transitorye thynges. Wo be vnto them, by whom offence commeth. Neyther bee ye of this opinion, that your condition or state of liuyng should in any point be hynդred through the restitution of other mens goodes. For if any thyng be diminished by this meanes of the temporal commodityes and profites, the deuotion of the people, whiche is nowe greatlye decayed towarde you, shall recompence all that double and treeble.

Exo. xii.

Mat. xviii.

But

But if in this behalf ye shewe your selues stubborn and froward, and will by no menaes be blowed: we will excommunicate and curse all them, that eyther shall geue or sell vnto you anye thing, wherof the right of tithes should come to the Ministers of Gods worde, and we will also cry vnto the heauens and we wyll appeale vnto the throne of the hye iudge, that this bonde of excommunication be not losoned, tyll a redresse be had &c. *Petrus Blesensis Bathonensis Archidiacouus, in Epi.* 78.

A worthy godly & zelous man.

Of Tythes and offrynges.

POpe *Vrban* the first ordained, that the oblations of Christen menne should none otherwise be spente, than in vse of holy churche and in helpe of the nedy Christians. For they are, saith he, the bowes of the christiãs & the price of syn. In his time the church of Rome began fyrste to haue landes and rents, and withthe profit thereof the aforesaide Pope founde Notaries and Clearkes to wryte the liues and actes of the holy Saincts. Before this

How the church goodes ought to be spent.

time holy churche, that is to saye, Bishops & preestes liued as the Apostles did, and receiued only money to the vse of the poore and nedy Christians. In the yeare of our Lorde. 222. *Ranulphus Cestrensis. Chronica.*

The mind of Gregory concerning the bestowing of the church goods.

Pope *Gregory* the first ordained that the goods of the church should be deuided into foure partes: The first, to the bishop, to fynde himselfe and his familie, and to maintayne hospitalitie for the releefe of such as are in necessitie. The ii. to the cleargy. The thirde, to poore men. The fourth to the reparation of the churches. In the yeare &c. 590. *Polichron.*

The law for tenthes paying.

Pope *Paschalis* made a decree that the tenthes shoulde bee geuen to the preestes. In the yeare, &c. 827. *Qu.* 19. *cap.* 1. *Decimas a populo.*

Against temporall mens possessions of tenthes.

Pope *Gregory* the Seuenth made a streighte lawe, that no temporal man should possesse any tenthes that be due to the church. In the yere, &c. 173. *Qu.* 5. *cap.* 16. *Decimas.*

He pronounceth all such gilty of sacrilege and in daunger of euerlastyng damnation, that withholde any tythes from

from the prieſts, be they either biſhops or kinges, or any other perſons. The tenths ſaith he, muſt nedes be paid according to this ſaieng of the prophete Malachy: See that ye bring in all your tythe into my Garne, that there maye be meate in my houſe. Mala. 3.

A Laymā reraining church goodes is a cōmitter of ſacrilege.

Pope *Calixte* made a decree that if any Prince or other lay man toke vpon him either the diſpoſition, or the rule, or yet the poſſeſſion of any church goodes, he ſhould bee adiudged, and taken for a committer of ſacrilege. In the yere, &c. 217. *Cauſ.* 6. *Q.* 7. *Si quis.*

Hereof came the. 4. offringdais as it may ſeme.

Pope *Gregory* the Seuenth made a decre that the people when they come to Maſſe, ſhould not come empty handed, but offer ſomewhat, and ſpecially at principal feaſts, bicauſe it is ſayd in the law. Thou ſhalt not appeare empty handed before the face of the lord thy God. In the yere of our lorde. 173. *Diſt* 32. *Cap. præter.*

Exod. 23. Tenthes paying.

In a Councell holden at *Rothomage*, it was enacted, that all manner of tenthes either corne or cattayle, or of anye other thyng, ſhould be duely and truly payde to the prieſtes. If any dyd with-

withholde their tythes, after they wer monished of it, once, twice, or thrice, & wil not amend: the decree is, that they shal be accused, til they haue made wor thye recompence and due satisfaction. *caus.16. Q.7. C. Omnes deci.*

Of Monasticall sectes and fyrst *of Heremites.*

The first beginning of Heremites.

POpe *Sylueſter* the first, bearyng rule, the Heremites firste of all began, and inhabited the wyldernesse & solitary places. The aforesaid *Sylueſter* had them in greate reuerence, and confirmed their order. In the yere, &c. 315. *Ex libro germanico.*

Of the Heremites of *Antonies* order.

Antony the first Heremite.

POpe *Sylueſter*, the aforesaid being bishop of Rome, *Antony* a mā vnlearned, and notwithstanding famous in godly conuersation and notable in worckyng miracles, began a streight and solitary life in Egipt. He was the first Heremite: his meat was only bread and water, and he vsed dai-

ly to

ly to fast vntill Sunne sette. He wente willingly vnto the wildernesse, where many resorted vnto him, which made him their Abbote. S. Hierome saieth that he wrote vii. epistles or letters in the Egiptian speach, full of Spirit and mysteries, which afterward were translated into Greke. *Athanasius*, bishop of *Alexandria* writeth his life in acomplet booke. He dyed at *Thebaida*, the 357. yere after Christes byrth, the 105. yere of his age. The aforesaid Antony with all his brethren went in gray clothing and did eate herbes and rootes. They fled all company of men. Some saye, that they fled into the wildernesses of Egipt for the auoiding of persecution and there lyued together with greate loue, geuing themselues to spirituall meditations, and heauenly contemplations, that by this meanes they might the better haue an eye vnto gods workes, and so offred vp to God with a fre spirit, and a pure & perfect loue, serue him in holinesse and righteousnesse all the daies of their life.

Antonies diet & lyfe.

Antonies apparell.

The life of Anthony and his brethren.

This Antony hath had, and yet hath in diuers countreys where the sects of

Anti-

Antonies Apes.

The diuersitie of Antony and of our Heremites.

Antichriſt raigne, many Apes, whiche haue laboured to counterfait hym, but notwithſtanding ſo far from the faith, lyfe, and manners of Antony, as darkneſſe is contrarye to lyghte, and Beliall to Chriſte. For where as Antonye fledde into wilderneſſe, that he mighte ſerue God with the more free conſcience, and be the leſſe ledde awaye with worldly vanities, and carnal concupiſcences: his Apes and coũterfaiters run peakyng into corners, and dwell in ſome oute corner or hole, onelye to eſchewe labour, and to liue ydlely, not being content with herbes and rootes, as Antonye was, but faryng deliciouſlye, not of their owne trauayl and gettyng, but of the labour of other mennes handes. and of the ſweat of other mennes browes, contrary to this commaundement of God geuen by the Pſalmographe: Thou ſhalte eate the labours of thyne owne handes: Agayne, In the ſweate of thy face ſhalte ẏ eate thy breade, tyll you returne vnto the earth. For earth thou art, and vnto earth thou ſhalt agayne be turned. And whereas Antony and his compa-

Pſalm. 128. Gene. iii.

nye

ny fledde the companye of all men, bi-
cause they woulde not bee corrupted
with theyr lewde manners, Antonies
Apes frequent nothyng more than the
fellowship of men and women, easy to
be founde in fielde, in village, in towne
in citie, in noble mens houses, in poore
mẽs cotages. They leaue no place vn-
sought, where any thing is to be got-
ten. Agayne, whereas Antony and his
brethren wẽt in homely gray clothing
they nowe weare a blacke garmente
wyth a blew crosse thereon. In thys
apparel, in theyr long heare and beard
in their hatte and staffe, in theyr scrip
or wallet, in theyr midnighte rysing
and fewe orisons patteryng, dothe all
theyr whole religion consiste. They
haue a Fraternitie, wherein they ma-
nace and threate folke with saincte An-
tonies fyre: yea they haue brought the
matter so farre, that in some parties
they haue pygges fatted for them, and
geuen for feare of Saincte Antonies
fyre, and that theyr swyne and cat-
taile may tha better prosper, and bee-
come the more fruitefull, wyth the
which pigges these Antichristiã Anto-
nians

S. Antonies fyre.

nians fatte their owne paunches, and make the common people their laughing stockes. *Histor. tripart. 2. cap. 21. 503. 1 cap. 13. Hier. Polid. de inuent. rerum. 7. cap. 1. Pantal. Lib. germ*

Of the Heremites of *Paulus* order.

Paule the Heremite.

THe yere of our lord. 345. was one *Paulus* an Heremite in Egipt, a companion to the aforesaid Antonye, which spent his lyfe also in wildernesse. They write of hym, that when he was xv. yeres of age, flyeng the promotions of *Valerianus* and *Decius* Emperours of Rome, thoughe he was of noble progeny, and descended of a right worthy parentage before the worlde, yet lefte he all, and wente into wildernesse, where he dwelt in a lyttle caue by the space of 98. yeres (vnknowen to any man lyuing) in fasting & praier, with water and bread, herbes & rootes and such other nourishmentes as the wildernesse did minister vnto him. In the booke called *vitas patrum*, we read that the aforesaid *Paulus* was wel instructed & learned both in the Greke

Paule the heremites life.

and

and Egiptian tonge, He seing the persecution of Christen men went into a towne much farre from hys countrey, and from thence into a mountayne ful of rockes, at ỹ fote wherof was a great and maruelous pytte couered with a stone, which he tooke away, and loked therein and founde there a much fayre fountaine. With this there was in the sayd mountayne diuerse habitations & dwellings. *Paulus* then loued the place maruelously, lyke as god had geuen it vnto him. And there he led a solitarye lyfe in occupying deuout prayers, and abstinence maruelously. Hys besture was onely of the leaues of the palme tree, and his meate was the frute therof. These and diuerse other things not altogether to be dispysed, reade we in the booke entituled *Vitas patrum*. Of thys *Paulus* the Heremite or solitarye man, ar there rysen and sprong vp certayne Apes and counterfayters, which haue a name and an order fathered vpon him: and yet, to say the truth, haue they no more of this *Paulus* faith, prayer, abstinence, and suche other Godlye and spirituall exercises, than some

Paule the Heremites apparel and meate.

Paule the Heremites Apes.

Chriſten men haue of Chriſt, that is to ſay, the ſurname onely. For all hys ghoſtlineſſe, religion, fayth, & lyke conſiſteth with them onely in their white garmentes or coules, in theyr cappes and pyked ſtaues: the colour and faſhion of whoſe apparel, we read no wher that *Paulus* dyd weare the lyke, ſo that I can not tell from whence they haue theyr name and profeſſion. For *Paulus* faſted but they are fylbellyes and Epicures. He was poore, but they are riche. He was ſolitarye, but they runne aboute. He had ſimple clothyng, and a cleane hearte: but they haue a white garment, and blacke heartes: ſo that of this *Paulus*, a Godly and religious mã, our *Pauliane* Heremites haue no more than all other orders haue, I meane, onely the name and title. Theyr rule is S. Auſtens, wherein are reckened to be. xviiii. orders. *Ex Lib. Germanico, & ex vitis patrum.*

A comparisõ betwene Paule and hys Apes.

Paule the ſimple.

Beſydes this aforeſaid *Paulus*, there was an other Heremite of that name, called *Paulus ſimplex*, that is to ſaye, ſimple Paule, or Paule the playne.

Thys

Thys *Paulus* as wee reede *in vitis patrum*, was one of the Disciples of saint Anthonye, and made hymselfe an Heremite, bycause that hys wyfe had geuen her selfe to an other man, than hym. Of whiche thyng when he was aduertysed, he was marueylously troubled. Neuertheless he tolde it to no bodye, but wente to the desertes. And after ý he had long gone in the same, he put hymselfe into the monasterye of Saint Anthonye which among many other, lessons taught hym, howe somtyme he must laboure, and vse bodilye exercises to refreshe hys spirites, wherby he shuld after be more prompt and readye to praye vnto God. Also how with al hys thought and strength he oughte to keepe the commaundementes of God: and at euen in takyng hys refection, he shuld eate and drinke litle, and how he shuld drinke but water. Thys *Paulus* was so simple, that whē S. Anthony w̄ his brethrē at a certain time talked of ý holy scriptures, he demaūded of thē if god had bene before ý prophets. But S. Anthony beholdig his simplicitie, bad hi holde hys peace

Labour.

Godlines.

Diet.

☞ and he gladlye obeyed. The aforesayd Anthony willing to proue ẏ obeysance of thys Paule ẏ playn or simple soule, ofte tymes cõmaunded himto do thynges against reasõ: as to drawe water out, of a depe pitte al the day long and to caste it on the earth, and sometyme to vnsowe hys gowne, & after to sowe it agayn: and so of many other things. But thys Paul the plaine in al things was much obeysaunt and lowly. And therefore sayd S. Anthony, whosoeuer will be perfect, he ought not to be master, ne obey to hys owne wil, be ẏ thinges reasonable, or vnreasonable: that are commaunded hym to do. For oure sauioure sayth, that tofore al thynges, one ought to renounce hys owne wil.

Paule the playne, a worker of miracles

Thys *Paulus* as we rede, was a man of such vertue and holynesse, that he farre excelled S. Anthonye in worckyng miracles, in so muche that they came vnto hym, that were sycke, out of al regions to recouer theyr health, and anon by hys deuout Orisons vnto God, they were made hole. I rede not, ẏ any sect of Heremites, had their beginning of thys Paule. The cause paraduenture

was

was, bycause he was so symple, playn, and homely a man, without al fraude gyle, and deceate, whiche the monasticall sectes, moste chiefely practyse in all theyr lyfe and conuersation. *Ex vitis patrum*

Of the Heremites of Saint *Iohns order.*

In the yere of our lord, iii. C. lxxx was John an Heremite in Egipt of great reputation for hys holynesse. He could comfort the feble minded in God, and bryng them to perfection, as writeth of hym S. Hierome. He dwelt fyftye yeare continually vpon an hyll or rocke in feruente prayer and meditation to God, of whom hee was fedde. He was of so pure mynde, that God opened vnto hym, not onely what was necessarye for hym to know but also thynges for to come. He was so endued with the gyfte of Prophecye, that he prophecyed not only thinges, that shoulde chaunce thereabout, but also the warre of the Emperoure *Theodosius* agaynst *Maximus* the tirant. John the Heremite.

When he was an hundred yeare olde, he payed nature her dutye, whose life Hierome doth discribe. Nowe he that will compare the full brethren that weare a blacke cloke and a crosse theron, with thys mannes liuyng (whose followers they aduaunce themselues to bee, beyng called *Ioannites* of this John) shall fynde them farre vnlyke hym, seing theyr religion is theyr own inuention, and that they lyue of other mennes sweate. But howe can they beare hys name, and chalenge hym to be their patrone, seyng in no poynt they lyue like him, but euen playn cõtrary? If they wil thinke to be grounded vpon John the Euaungelysse and Apostle, then ought thei to leade a continente lyfe and to goe aboute, and preache the Gospell of Christ. But they are so farre estraunged from these godly exercises, that in no state of people any can bee founde more vnchaste in theyr liuyng, nor greater aduersaryes to the true doctryne of Christ, being in deede the patrones, defendoures and mayntayners of all superstition and false worshippyng of God. But

John the Heremites apes.

The wickednesse of ỹ Joãnites

I

I shoulde bee sooner persuaded, that theyr Patrone was some good tankerd yeoman, whose order lyke good Dysciples and brethren they haue euer kepte and followed. It is great pitye and shame, that wee are so peruerse mynded, that we do not see this mocke and abhomination, but rather worshyp it as holynesse, geuyng freely vnto it both landes and goodes, and disheryte oure naturall children. God bee mercyfull vnto vs. *Ex Libro Germanico.*

Of Anckers and Ankresses, and *all other Recluses.*

As concernyng the monasticall secte of the Recluses, and suche as bee shutte vp within walles, there, vnto the death continually to remayne, geuyng themselues to the mortification of carnall affectes, to the contemplation of heauenly and spirituall thynges, to abstinence, to prayer, and to suche other ghostlye exercises, as men deade to the worlde, & hauyng their life hidden with Christ

The' begin ning of the Anckers profession inserten.

I haue not to write: forasmuch as I cã not hitherto fynde probably in any author, whence the profession of Anckers and Anckresses had the beginning and foundation, although in thys behalfe I haue talked with men of that profession, which could very litle or nothing saye in the matter. Notwithstanding as the white Fryers father that order of *Helias* the Prophete (but falsely) so lykewyse doe the Anckers and Anckresses make that holy and vertuous Matrone *Iudith* their patronesse and foundaresse. But how vnaptly, who seeth not? Their profession and religion differeth as farre from the manners of *Iudith*, as lyght from darkenesse or good from the deuill; as it shall manifestlye appeare to them that wil diligentlye, conferre the history of *Iudith* with their lyfe and conuersatiõ. Iudith made her selfe a priuy chamber where she dwelt (saieth the Scripture) beyng closed in with her maydens. Oure Recluses also close themselues with in the walles but they sufferre no man to be there with them. Iudith ware a smocke of haire: but our recluses are both softly

Iudith. viii. A comparison betweene Iudith & oure Recluses.

and

and finely apparelled. Judith, fasted all the daies of her life, few excepted. Our Recluses eate and drinke at all tymes of the beste, beyng of the number of them *Qui curios simulant, & Bacchanalia vivunt*. Judith was a woman of a very good report. Our recluses are reported to be superstitious and idolatrous persons, and such as al good men fly their companye. Judith feareth the Lorde greatly, and liued accordyng to his holye word. Our Recluses fear the pope and gladly do what his pleasure is to commaund them. Judith lyued of her owne substaunce and goods, puttyng no man to charge. Our Recluses as persons onelye borne to consume the frutes of the erth, liue idlely of the labour of other mens handes. Judith, when tyme required, came oute of her closet to do good vnto other. Our Recluses neuer come out of their lobbeis sincke or swimme the people Judithe put her selfe in ieopardy for to do good to the commune countrey. Our recluses are vnprofitable clods of the earth, doing good to no man. Who seeth not now, how farre our Anckers and Anc-

kresses differre from the manners and life of this vertuous and Godlye woman Judith, so that they can not iustly clayme her to be their patronesse.

The yron grates of the Ankers

Of some idle & superstitious Heremite borowed they their idle and superstitious religion. For who knoweth not that our recluses haue grates of yrō in their spelunckes and dennes, out of the which they looke, as Owles out of an yuye todde, when they will vouchsafe to speake with any man, at whose hād they hope for aduauntage? So read we *in vitis patrum*, that Iohn the Heremite so enclosed himselfe in his Heremitage that no man came in vnto him. To the that came to visit him, he spake thorow a windowe onely. Our Anckers & Anckresses profesſe nothyng but a solitary life, led in contemplation all the dayes of their life in their halowed house, wherein they are enclosed, wyth the vowe of obedience to the Pope, and to their Ordinary Bishoppe. Their apparell is indifferent, soit bee dissonant from the Laitye. No kynde of meates they are forbidden to eate. At midnighte they are bound to saye

The Ankers profession.

certaine

certayne prayers. Their profession is counted to bee amonge all other professions so harde and so streighte that they maye by no meanes bee suffered to come oute of their houses, excepte it bee to take a streighter and an harder life vppon them, whiche is to bee a bishop.

Of Monkes.

POpe *Siricius* beyng bishop of Rome, the first Monkishe order began, raised vp by *Basilius Magnus* bishop of *Cæsarea* in *Cappadocia*. Their coat, cloke, coule and cappe were all white. He prescribed them a rule mixte with many traditions and doctrines of men. Wherfore he is called of them a father and beginner of religious people, whose lyfe he also prayseth, so that he obtayned of the aforesayde *Siricius* to confyrme the order. He called them *Monachi*, that is to saye, solitarye, or seperate from the worlde, and founded in Greece the fyrste house or cloyster. But howe vnaptly they be called *Monachi*, and men vtterlye deuided from the

The beginning of mõkish orders

Why they are called Monachi

the world, who seeth not? For where do they dwell, but in the middes of famous cities and great townes: And in what thinges doe they more exercise themselues, than in matters of the world. In the yeare &c. 389. *Ibidem. Ranulphus. Cestrensis.*

This monstruous Monckishe order is deuided into many mōstruous mockish sects, wherof we wil reherse part.

Of the Benedictine *Monkes.*

POpe *Iohn* the fyrst being bishop of Rome, *Benet* a father and a fauourer also of Monks, gathered together al strowed and scattered religious persons, and begā a peculiar order vpon the Mount *Cassinus*, where he built a most renoumed cloister, geuing them there a rule, prescript and forms of liuing, as though Christ had forgotten it. Afterwarde the aforesaide *Benet* hauing muche people resorting vnto him built xii. other monasteries, and fylled them also with religious men. Of this order is reported to haue bene

24. Popes

24. Popes of Rome. C.lxxvii. Cardinals. M.CCCC.lviii. Archbishoppes and bishoppes. xv. M.& lxx. renowmed Abbotes, and as saieth Pope *Iohn* the xxii. there haue ben of this order. v. M. vi. C. lv. Monks canonisate and made Saints. In the yere, &c. 523.

Euill weds groweth fast.

This *Benet* also inuēted an order for his sister *Scholastica*, and made her Abbesse ouer many Nuns. Her clothing was a blacke cote, cloke, coule, & vayle. And least the Scripture should deceiue her and hers: it was commaunded that none should reade the holye Scripture without the consente or permission of their superiour, Here is to be sene how God is sought in al monastical orders, whiche among them in hys woorde is expelled.

The beginning of Nunnes.

Nunnes forbidden to read the holy scriptures.

Of the Cluniacensis order of *Monkes*.

POpe *Sergius* the thirde bearyng rule, y order of *Cluniacensis* was set vp by a certaine Abbot called *Odon* or *Otho*, as som call him. For whē the Monkes of S. Benets rule were nere-

nerehand decayed in Godlineſſe: this *Oclon*, or *Otho* lyued ſo, that they were quickened agayne by reaſon of his holyneſſe. Their clothyng and rule was accordyng to the appointment of Mõk Benettes rule. This Monkiſhe order was richely endowed with great ſubſtaunce, and yearely rentes by a certayne Duke of *Aquitania*, called *Guilidinus*. In the yeare of oure Lorde. 913 *Plat. Sabell. Libro. Germ. Polidor. Pantaleon.*

Oclon a teder of Mõdery.

Of the Camaldinenſis order.

POpe *Leo* the fourth occupyeng the See of Rome, the Monkiſhe religiõ of the *Camaldinenſis* was deuiſed by *Romoaldus* of *Rauenna*, in the Mount *Apenninus* Their couls & cloke with all that euer they weare from top to toe is white. They kepe perpetuall ſilẽce. Euery wedniſday & Friday they faſt bread and water. Thei go barefote and lye on the grounde. In the yere. &c. &c. *Chron. Pol. Lib. Germ.*

Of the Hieronimians order.

Pope

POpe *Innocentius* the Seuenth, beyng bishop of Rome, the Monkish order of the *Hieronimians*, began vnder the name of Saint Hierom whiche after Christes byrthe. 490. leauing his natiue coũtrey, wẽt into Jury & there not farre from Bethlehẽ, builded him an house where he liued very deuoutly in the latter ende of his lyfe. These Apes and counterfaitors of S. Hierome weare their clothes of white and a cope plaited aboue ouer theyr coate, gyrde with a leather gyrdle. In the yere. &c. 145. This order was endued with diuers priueleges, fraunchises and liberties by certaine bishoppes of Rome, as *Gregory* the twelfthe *Eugenius* the fourthe. &c. *Chron. Polydor. Libro Germ.*

Of the Gregorians order.

POpe *Gregory* the fyrste borne of a noble stocke, and beyng plentuously endowed with goods of fortune, forsoke al & became a Monke. After the decease of his father he builded syxe religious houses in *Sicilia*, geuyng them a forme

and

and rule of liuing. He builded an other within Rome, in the name and honor of Saint Andrew, wherein he dwelte with many Monkyshe brethren, which from time to time keping his rule diligently, are called *Gregorians*. Their habite is of a copper coloured course cloth according to their rule. In the yeare. &c 594. *Chron. Lib. Germ.*

Of the Shadowed valley order.

POpe *Gregory* the Sixte bearyng rule, *Ioannes Gualbertus* a knight began this order in a certayne mountayne called, *valla vmbrosa*, that is to say, a shadowie valley, vnder Benets rule, with adding therto, & chaungyng of black clothes into gray. In the yere, &c. 1038 *Chron. Polyd. Lib. Germ.*

Of the Grandimontensis order.

POpe *Alexander* the second beyng bishop of Rome, the secte of the *Grandimontensis* Monks was inuented by *Stephen* of *Auernia*, their order is to lead a streight life

life (as Monks vse to do) to geue themselues to watching, fastyng and prayeng: to weare a cote of males vpon their bare bodyes, and a blacke cloke thereupon. In the yeare, &c. 176. *Chron. Pol, Lib. Germ.*

Of the Cistercienſis order.

POpe *Vrban* the seconde bearing rule, *Roberte* Abbot of Molisme in *Cistercium* a wildernesse or Forest in Burgundy, dyd institute the order of *Cistercians*, albeit some ascribe this to one *Ordingus* a Monke, that persuaded the aforesaid *Roberte* to ỹ same. They weare red shoes, and white rochets on a blacke coate, all shoren saue a little cyrkle. In the yeare of oure Lorde. 198. *Ibidem.* Of thys Religion was that greate clearke S. Garnard.

Of the Humiliates order.

POpe *Innocentius* the thyrd confirmed and allowed the order of the *Humiliates*, fyrste of all deuyſed by certayne personnes, exiled by *Frederichus Barbaroſa*: which when thei were restored to theyr countreye apparelled

parelled themselues all in white, and promised to goe in lowlye and simple clothyng: the men and women to bee seperate eche from other, & to laboure euery one what he was skilled in. They had one common purse among them. They professe S. Benets rule. Thys order in processe of tyme hath encreased so, both in goodes and persons, that it was confyrmed and endowed wyth many priuileges of diuerse Bishops of Rome. In the yeare of our lord. 1166. *Ibidem. Iac. Phil. Bergō.*

Of the Celestines order.

POpe *Celestinus* ỹ fifth, willingly gaue ouer hys bishoprike, and returned agayn to hys solitary lyfe, wherin he quietly liued before his papacie. Certayne superstitious persons lyke apes counterfayted thys Bishop, taking vpon them an order vnder ỹ rule of S. Benet in a wildernesse, and called themselues *Celestines* after *Celestine*. Their orders garment, cloke, coule, and cappe are blew. In the yere, &c. 1297. *Ibidem.*

Of the Gilbertines order.

POpe *Eugenius* the fourthe bearyng rule, in England, *S. Gilbert*, at *Tirington* and *Sempryngham* began an order of monkes, called after hym *Gilbertines*. In the yeare of oure Lorde. 1148. *Chron. Polid.*

Of the Iustinians order.

POpe *Eugenius* the fourth confirmed the Religiõ of the *Iustinians*, adourning the same with many liberties & priuileges. It was fyrst of all inuented by *Lewes Barbus* a Councelour of Venice, & practised in ẏ partyes of *Treuisa* in the cloyster of *S. Iustine* by the citye *Badua*. They profesſe Monke Benets rule, but in habite and apparell they differ. In the yeare of oure Lord. 1412. *Ibidem*.

Of the Charterhouse Monkes.

POpe *Gregorye* the seuenth being bishop of Rome, *Bruno of Colein* ẏ Philosopher & diuine, whom Garnarde calleth a faire piller of ẏ church, did institute ẏ order of ẏ Charterhouse mõks in ẏ dioceſſe of *Gracianopolis*, at a place Bruno.

named *Curtuſia*. Their lyfe was outwardlye full of paynted holyneſſe, in forbearyng fleſhe, in faſtyng breade and water euery fridaye, in wearyng hayrye clothes nerte theyr bodye, full of ſolitaryneſſe, much ſilence euer pinned in, neuer going oute, refuſyng all womens company, with other ſemblable ceremonyes. In the yeare of ours Lorde. 1620. *Ibidem.*

Of the Templares orders.

POpe *Gelaſius* the ſeconde bearing rule, the order of the Templars beganne at Hieruſalem, and continued nerehand two hundred yeares, whoſe beginning was thus. After that Gotfraye Duke of Lorayne had conquered Ieruſalem: certayne Knights perceauing, ẏ ſuch pylgrimes as came to them of their deuotiõ, were robbed and murthered by the way: thei made a bonde among thẽ to ſerue God in Chiualrye. At the beginning they were but fewe, and gaue themſelues to wilfull pouertye, and theyr chiefe maſter was a keper of the temple dore, wherof they wer called *Templarij*. Thei dwelt

dwelt together not farre from Christs Sepulchre, lodging the pylgrimes, keping them from mischiefe, and shewing them much kindnesse, bringing thē from one holy city vnto an other. The badge of their order was a white cloke with a redde crosse. Saint Bernarde made them a rule, according to the appointment whereof they framed their liues. Afterwarde they became very riche thorowe the giftes of great men and pilgrimes. But Pope *Clement* the fifte put them downe and destroyed them all in one daye: partlye bycause (as they write) they renounced ẏ fayth of Christ, and conspired with ẏ turkes, & partly for other notable crimes. Notwithstanding some say, ẏ this rooting out of them was more bicause of enuy of their prosperitye and royaltye, than of giltinesse. For whē their gaundmaster *Iames Burgonion* was burnt at *Paris* with manye of hys brethren, he tooke hys death thereon, that he was neuer giltye of the accusations layde to hym. Thus perished thys order of the Templares all in one daye, theyr landes and possessions beeyng distri-

The destructiō of ẏ Tēplars.

buted and geuen to other. In the yere of our Lorde. 1110.

Of the Premonstratenses order.

POpe *Calixtus* the second approued and allowed the monkyshe order of the *Premonstratenses*, which was fyrst of all deuysed by a certayne mã borne at *Colein* called *Notohobertus* a priest. They be vnder the rule of Benet the monke. They be clothed in white from top to toe, to declare their vnstayned virginitie. In the yeare, &c. 1119. *Chron. Pol. Lib. Germ.*

Of the order of the white Monkes of *Mount Oliuet*.

POpe *Gregory* the twelfth reigning, the monks of mount Oliuet sprõg vp throwgh the deuice of *Bernardus Ptolomeus*. Their clothyng is all whyte. Their rule is Benets, with some additions vnto it. In the yeare of our lord. 1406. *Ibidem*

Of the Georgian Monkes.

Fyft

POpe *Gregory* the twelfth confyrmed and stablished also the ordre of S. George of *Alga* by Venice, which was begun by a spirituall man ỹ patriarke *Laurence Iustiniane*, a man of an incredible straightnesse of life. These mõks are vnder S. Peters rule, and the fyrst order, with certayne ordinaunces ioyned thereto. In the yeare, &c. 1407. *Lib. Germ. Chron.*

Of the white Monkes.

POpe *Vrban* the Seconde reignyng, the order of white Monkes began, fyrst deuised by one Stephen Harding, and afterwarde in ỹ yere of our lord. 1135, it was brought into Englande by a certayne man called *Walter Espek*, whiche builte an Abbey of the same order, called *Meriuale*. *Ranulphus. Cestrensis.*

Of the Ioannites order.

POpe *Honorius* bearing rule, *Raymund* a man of nobilitye fyrst of all inuented the order of S. Iohn Baptist at Hierusalem, about the yeare, &c. 1130. *Chron. Angl.*

Of the order of ſcourgers, *or flagellatours.*

POpe *Clement* the firſt being Biſhop of Rome, a certayne peſtilent ſecte of falſe religious perſons ſprong vp in high *Almayne* which called themſelues *Penitentes Crucifferos, ſeu, Flagellatores*, that is to ſaye, Penitent croſſebearers, or ſcourgers of thẽſelues. Their manner was to go from place to place, hauyng a banner vpon the crucifixe borne before them, and neuer to tarye in one place, but on the ſondaye. Euery day alſo they dyd penaunce both mornyng and euenyng, by ſcourging themſelues before ỹ people, with a great whip of. iii. cordes ful of knots, vpon their bare bodies, ſharp byg nedles being put into the cordes: affyrmyng ỹ it was reueled vnto them by an Angell from heauen, that they thus ſcourging themſelues, ſhoulde within. rrr. dayes and. rii. houres thorowe the ſuffryng of thoſe paynes bee made ſo cleane and free from ſynne, as they were, when they fyrſte receaued baptiſme. In the yeare, &c. 133. *Ioannes. Laziardus.*

O Antichriſtian hypocrites.

Laziardus. Mat. Palmer. Christ. Mass.

These martirs of the Diuell were afterward destroyed by Philip, kyng of Fraunce.

Like vnto these aforesaid is there at Rome, and in other places of Italye a sect, which so are called *Flagellatores* or *scourgers*. The true brethren of this order go barefoote, and beat themselues vppon the bare skin, till the bloud followeth. They go in long white linnen shirtes, hauing an hole on the backe, and are open vppon the bare skinne. Thereupon they doe beate themselues with scourges ỹ are made for the purpose, yea and that so long til the bloud doth rũ out bothe ouer their shoulders and also downe to their feete. These be admitted of the bishop of Rome as penitẽtiaries. They go barefoted in procession, two and two together on good Friday, when the passion is preached. The white linnen garmẽt which they vse, hath an hood sowed vnto it, which they drawe ouer their heades, when they wil not be sene. This commeth ouer their faces, and it hath holes like a visar, where thorow they both see and

drawe their breath. Suche as force not whether they are sene or not, or haue not breath inough, they drawe downe the coule frō their heads, and so scourge themselues openly. Greate men also and diuers other citizens vse this fantasy with them also, but specially, vpō good Friday, which of great inwarde deuotion disguise themselues also, as the aforesaide: so that some time. iii. or iiii. hundreth are seene of them in one procession. But the noble men and citizens go for the most parte vpon slippers, & the shirtes put on aboue their hoses and haue a scourge in their handes, wherwith some strike themselues, some weare it only betwene their armes. This do they that they maye bee partakers of their pardon, do penaūce for their sinnes, and come to Gods fauour. &. *Lib. Germ.*

Of the order of the starred *Monkes.*

POpe *Clement* the sixte bearing rule, Iohn king of Fraunce son of Philip the Frenche king, inuented the secte & order of those monkes, which in latin

atin are called *Stellati*, whose maner is alway to weare a starr vpon their brest, signifieng hereby, that there is nothing in them, but the light of perfection, and the cleare shining of good workes, yea that they themselues are the lighte of the world, according to this sayeng of Christ, *vos estis lux mundi*, Ye are ỹ light of the world. Item, that they shall rise agayne at the laste day all shining and glisteryng as the most cleare and pleasaunt starres, according as it is writtē by the Prophete: They that haue instructed and taught other shal shine as the glisteryng of the firmamentꝛ: they that informe many vnto righteousnesse shall be as the starres, worlde without ende. In the yeare of our Lorde. 1336. *Christ. Mass. Lib. Germ.*

What the Starre signifieth.

Math. v.
Dan. xii.

Of the order of the Gerardians.

POpe *Boniface* ỹ ninth reigning, a certain mā called *Gerardus* being of greate learning & of vertuous conuersation, ordayned a certain fraternitie or brotherhode of learned godly mē to teach scholers, and to bring vp youth onely in good letters,

but

but also in good maners, that by this meanes there might be learned men alwaye in store apte to beare rule in the church of Christ, & also to gouerne the common weale according to the prescript and rule of gods doctrine Thys Gerardus beyng but a Deacon, preached the worde of God both purely and feruently. And when he was moued by his frendes to be a priest, he alwais answered, that he was vnworthy to haue such an high office. He was wont oftetimes to say, that he would not haue ỹ cure of soules, not so muche as by the space of one nighte, for all the golde of Arabie. In the yeare, &c. 3379. *Chron. Christ. Mass.*

Note well.

Of the order of the Iesuites.

POpe *Vrban* the fifth greatly alowed the order of the Iesuites, and gaue vnto it many great and singuler priueleges, commaundyng the Monkes of that order to weare a white kyrtle & a russet coule, and that they should be called of all men *Clerici Apostolici*, that is to saye, the Apostels clearkes. This order of the Iesuites

was

was the inuention of *Ioannes Columbinus in Sena* a city of *Hethruria*, they wer at the beginning no prieſtes nor conſecrated perſons, but wer men of the lay ſorte, geuen and addicte willingly and freely to prayer and to labour, getting their meat with the trauail of their hãdes and with ỹ ſweat of their browes liuing as it were in common after the example of Chriſt and of his diſciples. They are called Ieſuites, bicauſe the name of Ieſus ſhould be often in theyr mouth. In the yere, &c. 1368. *Phil. Berg. Libro. Germ.*

Of the order of white dawbed Monkes.

POpe *Boniface* bearyng rule, the order, which is called *Ordo dealbatorum* was inuented by a certayne prieſt in Italy, which prẽtẽded ſuch a modeſty and grauity both in woordes and in countenaunce that euery man toke him for a Sainct. The profeſſors of this order were cladde all with long white lynnen clothes euen down to the ground, hauyng coules vpon theyr heads lyke vnto other Monkes.

kes. The chiefe point of their profession was to lament the state of mankind, to bewaile the sinnes of the people, and to pray for a redresse of ẏ same at gods hand. They neuer wente abroade but they had a crosse with the image of the crucifyx borne before thē, which crosse ẏ *Lucenses* kepe at this day with great reuerence as a moste precious relique, and daily make vowes, & offer diuers giftes vnto it. But Pope Boniface aforesayd conceauyng that they should do no good to hys honourable estate, if they continued, forasmuch as they all appeared before men righteous, good and Godly, and the Pope with hys cōplices, most wicked, euel and vngodly, caused the author of thys order as a seditious person to be beheaded at *Viterbium*. Some say that he was brent as a superstitious hipocrite, and attaynted of some heresye. In the yeare of oure Lorde. 1400. *Lib. Germ. Philip. Bergom. Polid. &c.*

A monstruous multitude of mōkish monsters.

But why do I trauayle to set forthe the number of these Monkyshe orders seeing they be almoste innumerable, and a man in a manner maye allone

number the sandes of the sea, and tell the starres of the firmament, as to prescribe a certaine number of them: For besides these that I haue rehersed, ther are diuers other monastical orders, as *Ambrosians, Sarrabartes, Bernardines, Sabonites, Beghartines, Apostolianes, Guilhelmites, Iosephians, Sepulchrians, Sheerians, Swerders, Crosse started, Constantinopolitanes, Wentzelaians, Nolhartians, Iacobites, Swearde Iacobites, Helenians, Ierusalemites, Iosophatians, Selauonians, Maries brethren, Ioannites, Lazarites, Magdalenians, Keyed Monkes, Holy ghostes men, Specularians, Hospitalianes, Mosarabites, Georgians. &c.* Bidding all these monstruous monasticall disordered orders Adieu, I wyll recite some other deuises of the Romishe bishoppes concernyng Monkes, and afterwarde fall in hande wyth the other Cloysterers, whiche are in deede those very Locustes whereof Saincte Iohn speaketh in the booke of hys Reuelations.

Rules concerning all orders of Monkes.

Pope

Monkes forbiddē to eate flesh.

POpe *Gregory* the seuenth ordained, that no Monkes should eat flesh at any time, but geue thē selues to thin diet, and course fare. In the yere &c. 173. *Ioan. Laziard. Gratianus De consec. Dist. 5. cap. Carnē cuiquā mona.*

The election of Abbotes.

Pope *Pelagius* made a decree that no Monk should be promoted to bee Abbot, except he wer laufully chosen, and accordyng to the rules of the Cannon law. In the yere, &c. 552. *Christ. Massa.*

Monkes may not depart out of their cloister without licēce.

Pope *Theodorus* made a decree, that no Monke should chaunge his place to go vnto any other cloyster without licēce of his Abbot or Priot. In the yere &c. 673. *Chroni. Christ. Mass.*

Monks admitted vnto holy orders

Pope *Siricius* first of al admitted mōkes vnto holye orders, for before hys tyme they wer not coūted amōg clearkes, but taken for mere lay mē. In the yere &c. 389: *Albertus Krantz.*

Monkes spirituall ministers.

Pope *Boniface* the fourth made a decree, ỳ Monkes might vse the office of preaching, of Christening, of hearing confessions, and also of assoyling men from their sinnes. In the yere. &c. 606. *Ranulphus. Cestren. chron. Ang.*

Pope *Eugenius* the first ordained first

of

of all, that monkes should be shutte vp in their cloysters. For before that time the monks vsed to range and to gadde abroad, wher and whether they lysted. In the yeare of our Lord. 650. *Albert. Krants. Chron.*

Cloysterers deuysed.

Pope *Eusebius* ordayned, ỹ a young man or a young woman although being assured together in the way of maryage, maye notwithstanding theyr promyses made, depart one from an other, and become cloysterers. In the yeare, &c. 309. *Quæst.* 27. *Cap.* 2. *Disponatam. Phil. Bergom.*

This decree is wicked.

Pope *Eugenius* the fyrst decreed, that Monkes shoulde not goe oute of theyr cloyster without speciall licence of their Superiour. In the yere, &c. 650. *Quæst.* 16. *Cap.* 1. *Placuit.*

Monkes at libertye to tary in their cloysters or not.

The aforesayd Pope also cõmaunded, ỹ no monke should be holdẽ in the cloyster against his wil. *Q.* 20. 1. *c. Signi.*

Pope *Iohn* ỹ fyrst bearing rule, mõke Benet an Italian builded an Abbey in *Cassine*, and assembled the monkes, that wer dispersed alone in diuerse places, into one couente, & ordred them with instructiõs of mãners & rules of liuing.

The vowes of chastitye, pouertye & obedience.

confyrmed with thre vowes, that is to say, chastitie, wilful pouertye and obedience, bycause they should altogether mortifye their owne will and lustes. In the yeare of our lorde. 524. *Chron. Polidor.*

The yeare of fyrobatiō.

These thre afore named vowes, *Basilius* Byshop of *Casarea* did fyrste institute & publishe: And also assigne the yeare of probation or trial, that religious persons had afore they wer professed. In the yeare, &c. 183. *Ibidem.*

In acte not to bee dissayled.

Pope *Gregory* the eyght reygning, a certaine noble man called *Hugo* toke away from monkes and nunnes theyr great lordshyps, and to much wealthy yearely liuings & reuenues, and gaue thē so much, as should suffyce for meate, drinke and clothe. In the yere, &c. 1186. *Ioan. Laziard.*

Monkes good and godly.

Pope *Boniface* the fourth being Byshop of Rome, there were in the Abbey of Bangor two thousande & two hundred Monkes, which al liued by the labour of their own hands, & by ỹ sweate of their own browes, according to this commaundement of God: In ỹ sweate of thy face shalt thou eate thy bread, &c.

Gen. iii.

Ag ayne,

Agayne, Thou shalt eate ye labours of thy hands. In the yere, &c. 606. *Ranulphus. Cestrensis.* Psal. 128.

Of Channons.

POpe *Eugenius* the fourth being Bysshop of Rome, the order of ye regular Chanons began in *Heshruria* in the parts of *Luca*, in the cloyster *Frisonaria*. Of thys secte there are two opinions. For some say, ye Austen byandby after he was created byshop, brought hys Channons in thys rule & forme of liuing, wherin they haue bene lōg trained & nouseled vp: Other some bragge and make their vaunt, that it was deuised of the Apostles, & of thys opinion was *Thomas of Aquine*. But how soeuer the matter go, Austen was doubtlesse eyther the inuentour of the secte, or renuer of it, and therefore maye iustlye bee called and taken for the author of that fashion. The Channons clothing by their fyrst foundatiō was a white cote, and a linnen rochet vnder a blacke cope with a scapuler to couer their head and shoulders. The aforesayd Pope *Eugenius* endowed this

The chanōs clothyng.

order with many priuileges and great libertyes. In the yeare, &c. 1430. *Libro. Germ. Polidorus. Chron.*

Pope *Gregorye* the.xi. bearing rule, certayne spirituall fathers of S. Austens order in the parties of *Sene* in Italye, inuented a sect of Chanons, called *Scopetines*, or *S. Saluators order*. Whiche order the aforesayd *Gregory* dyd approue and endue with many and diuerse priuileges, and numbred them among ỹ Chanons regulare, or quier prestes. And for a memorial of theyr fyrst foundation and spirituall state, they weare a white garment with a white scapularye vpon a white rochet. They lyue of their rentes and reuennes. They preach not, but they heare confessions. In the yeare, &c. 1367. *Li. Germ. Philip. Bergom.*

Of Fryers, and of the diuersitie of that secte.

Of the Crosse bearers, of Crossed Fyers order.

POpe *Innocent* the third being bishop of Rome, the order of the Crossed

Fryers which in the yeare of our lord. 1215, was denyed by a certayne mā called *Quiricus* a bysshop and Martyr, in the time of *Helena* the Mother of Constantine the great Emperour, & afterward fell to such decaye, that it was almoste gone to nought, was rayled agayne by the aforesayd *Innocent* in the .xviii. yere of hys papacye. The beginning of this secte was on thys manner. Among thē of *Albonia* rose a pestilente heresye, which caused a great dissentiō among them of Rome. Wherefore the bysshop of Rome sent many agaynst thē marked with the Crosse, whiche were all slaine. These laudable and prayse worthye soudiours dyd he halowe therefore and make saintes, and rayled the order agayn with geuing of many fredomes and priuileges. Unto thys order did Pope *Innocent* the fourth geue a rule, commaundyng ỹ the spiritualtie of this order, should alway weare a crosse in their handes. There clothyng is a blacke cope with a crosse theron, ỹ highnesse of an hand. *Chron. Lib. Germ.*

Of the Carmelites, or whyte Fryers order.

Pope *Honorius* the thyrde fauoured greatly the order of ỹ white Fryers. Some say, that this sect began in mount *Carmelus* after the example of *Helias* the Prophet, which liued there long solitarye, and that they wer fyrst assembled together by *Almericus* Bysshop of Antioche, In the yeare of oure Lord. 1170, in the tyme of pope *Alexander* the thyrd. and they were called *oure Ladye Fryers* by the reason of a chappel of our lady, that was in the hil *Carmelus*. Neuertheleſſe vpō foure hūdred yeres after in the time of *Innocent* the thyrde they were reformed by *Albertus* Bysshop of Jerusalem, according to the rule of *Basilius*, and the colour of their cope was turned into white by ỹ Pope *Honorius* the thyrde, where afore it was russet. Some write, that this order of the *Carmelites* in his first clothing (which they said was of *Helias* or *Helisæus* ỹ prophet) was greatly acceptable to the Soldane, and endued with many almesses of him: but after thei chaūged their rayment, he droue them oute of hys kyngdome; so that of necessitye they came into Europa. This order,

☞ The wickednesse of white Fryers.

sayth

sayth the Dutche Chronicle, is to beg, to take of euery mã, and to do nothing agayne for it. Thys order is to lye, to dissemble, to enuye, and to begile the people with flatteryng wordes vnder the pretence of long prayer. *Lib. Germ. Polydor.* Math. 23.

Of Dominikes order, called, *blacke Fryers or the Fryers Preachers.*

POpe *Innocent* ỹ thyrde reygning *Dominike Calaguritane* a Spaniarde, began this order of Friers preachers. This *Dominike* was fyrst a regular chanon, & bicause he could not suffer to haue a superiour, and was also wearye of the Cloyster, he inuented a new fraternitye, named of hys owne name, *Dominicanes*. Their order is without all shame to begge, as the Carmelites, and forsake litle by wilful pouertye, that they may obtayne muche & to waxe rych of other mens labours, they themselues beeing idle lasye loytryng lubbers, & vnprofitable cloddes of the earth. Our Lady s. Mary (as they fain)

euen of loue that she bare to thys holy order of swete *S. Dominicke*, deuised the habite, which the fryers of that order vse at thys daye and deliuered it to *S. Dominicke* with her owne hands, commaundyng hym and all hys brethren for euer after to weare the lyke. Their cote is white their cope & coule is black The newe guise of their vesture made *Innocent Innocentius* to wonder. But pope *Honorius* the thyrd by his bull honourably admitted the blacke order of the blacke fryers, In the yeare of oure Lorde. 1220. And *Gregorye* the nynthe put the matter al out of doubt, canonised *Dominicke*, and by hys bull vnder lead allowed hym for a saint. Of thys *Dominickes* mother they tel that when she was with childe and had *Dominicke* in her wombe, shee dreamed ỹ shee had a wolfe in her belly: which as I think, signifyeth, that both he & al cloysterers by their professiō are none other thing than wolues, deuouryng not only the substance of mē, but also ỹ soules of mē by their hipocrisy & false doctrine accordyng to this saying of Christ, a wolfe teareth on peces & scatereth the shepe abroade

¶ noble, notable lye.

¶ tale of a tubbe.

Iohn. x.

abroad. This blacke order began in the yere of our Lord. 1220. *Phi. Bergom. Mat Palm. Lib. Ger. Ioan. Lazziardus. Poly. &c.*

Of the barefooted Friers otherwise called *Minorites* or Graye Friers.

POpe *Honorius* the third bearyng rule *Frañces* an Italian deuised the order of the barefoted friers. He was first a merchaũt and a worldly man. Afterwarde he determined to forsake all worldly thinges and to follow Christ, in so much, ỹ when he was wel shod, and girded with a double girdle, he remembryng these woordes of Christ (possesse neither two coates, no shoes, nor yet staffe, &c. and who so forsaketh not all thinges, cannot be my disciple) cast all thyng away from him, shoes, gyrdle, &c. so that he went barefooted, and girded himselfe with a cord and continẽtly began this order in the Mounte *Appoeninus*, in a place named cõmonly *Lauerna*, gathering vnto him many men, whiche tooke on them the same religion and are called of barefoted *Fraunces*, barefooted *Franciscanes*.

Math. x.

A grosse vnderstanding of the Scripture.

Minores.

They are named also *Minores*, of the humility and lowlynes of hart that they shoulde haue. They write, ỳ this *Fraunces* was so streight to hymselfe, that to chastise his flesshe in winter season, he would couer his body with yse & snow. He called pouertie alwayes his Lady, and loued rather to heare himself reuiled, than praysed. He kept nothynge ouer night, his heart desyred martirdome, wherupon he went into *Syria* to the Soldane, which receaued him honorablye: whereby it is to bee thought, that surely he tolde him not the truth. For truthe is seldome welcome in courtes and noblemens houses. I will here passe ouer the fable, howe Christ and his Saintes did marke hym with the fyue wounds. After that he had thus chastised his flesshe by the space of eyghtene yeares, he dyed at Asia, and was afterwarde canonised and admitted for a Sainct by Pope Gregory the nynth. *Lib. Germ. Polidor. Chro.*

Note of Frannces.

Truth.

This order of Frier *Fraunces* is diuided into many sectes, rules and orders. Some go on treen shoes or Pattyns, some barefooted; some are Regulare

lare *Fraunciscanes* or Obseruauntes, some *Minores* or Minorites: Agayne, some are called *Minimi*, eyther of the Gospel, or els of the littlenesse of theyr coule. They all differ in many things, but in superstition and hypocrisy they all accorde.

Of the Friers obseruantes.

BArnardine the Gray fryer perceauing the great enormities and wicked synnes, whiche *Fraunces* Fryers without all shame committed agaynst the rule and order of theyr profession, began a new reformation of the order in many places, in somuche that they whiche were reformed, be called *Friers obseruantes*, and are counted of a greater perfection and more holynesse, than the common sorte of Grayefryers are, whiche are called Minorites. The obseruaunt Friers were brought into Englād by kyng Edward the fourth, & were greatly inhaunced by ỹ famous Prince king Henry the seuenth, but they withall other Monastical sectes were most worthely

The planting & ryssyng of the obseruaunt Friers in Englande.

thelye and iustlye expelled and extir-ped with their Babilonicall houses, by that most victorious and triumphante Prince King Henry the eight.

Here follow the seuen pri- uileges, which the Fraunciſ-*canes faine to be geuen of god to S.* Fraunces for the aduauncemēt of his order.

The Pri-uileges of the Gray-friers.

THe firſt priuilege is, that the more numbre of the *Fraunciſcanes* or Graye-friers be encreaſed: the better and the more abundantly ſhall they be prouided for.

The ſecond priuilege is, that no mā can dye euil, that departeth in a Gray-friers habite.

The thirde priuilege is, that in the feaſt of Sainct *Fraunces* all the ſoules of the brethren, frendes and benefactours of the ſame order, ſhall be deliuered out of the bitter paines of purgatory.

The fourth priuilege, is that the or-

der

der of saint *Fraunces* shall endure and continue vnto the day of iudgement.

The fifte priuilege is, that none that liueth euil in that order can abide long in it.

The sixt priuilege is, that the enemies of saint *Fraunces* order shal neuer liue long, but they shall die out of hād. a most shamefull death.

The seuenth priuilege is, that the frendes and louers of saint *Fraunces* order, be they neuer so wicked and vngodly, shall notwithstandyng at the last obtayne mercy, and dye a most blessed death.

Of the Frierly order of Maries seruantes.

POpe *Benet* bearing ỹ swinge, Philip deuised the order of Friers whiche are called the seruaūts of our Lady. He raised this order vnder the rule of Saint Austen, with euen like wordes and fashion, making difference of it with certayne ordinances of the Friers of our Lady which order afterward was confirmed by three byshoppes of Rome, namely,

namely, Benet the xi. Boniface the eyght and Urban the sixte, and is reckned among the beggyng orders, At the the last it was wholy sanctified and halowed of Pope *Innocentius* the eighte and deliuered of the euell will, that some cloysterers did owe them. Theyr garmentes are lyke oure Ladyes brethren. This order began in the years of our Lord. 1304. *Chron. Lib. Germ.*

Of the new order of the Friers *of our Lady.*

THys order is founded vnder the preachers order whiche also cal thēselues Maries brethē They weare a white cote, and a blacke cloke thereon, with a blacke Friers coule. *Chro. Lib. Germ.*

Of the Austen Friers.

POpe *Innocent* the thyrde bearyng rule, one *Guilihelme* a Duke of *Aquitania*, and county of *Liftauia*, inuented or rather repared and renued the order of the Austen Friers, whiche had bene longe decayed and almoste

moſte made deſolate before. Thys *Guilhelme* firſt dwelt in ỹ wilderneſſe with his brethren, chaſtyeing his fleſhe and ſubduyng it with a coate of males on hys bare body, alwaye watchyng. prayeng and faſting, ſo that he was called a father and reſtorer of that order. Afterwarde by the conſent of *Anaſtaſius* and *Adrian* Byſhoppes of Rome he left the wildernesſe, and built about (or as ſome ſaye) within Paris, a cloyſter for that beggyng order of the Auſten Friers, whiche was confirmed by Pope *Anaſtaſius* the fourth. After that his apes and counterfayters with beggynge built manye other cloyſters ſo that now this beggyng broode is ſpred ouer a greate parte of the worlde vnto the greate hindrance both of mennes purſes, and alſo of theyr ſaluation: and by this meanes is beggyng which once was forbidden, become a Goddes ſeruice. In the yeare of oure Lorde. 1195. *Lib. Germ. Chron. Angl.*

Rules concerning all orders of Friers.

Pope

POpe *Eusebius* ordayned, that a yong mā or a young womā although being assured together in the waye of mariage, may notwithstanding their promises made, departe one from an other, and become Cloysterers. In the yeare. &c. 309. *Quest.* 27. *Cap.* 2. *Desponsatam. Phil. Bergom.*

Silence at the table.

POpe *Gregory* the ninth reygnyng, a certayne blacke Fryer called *Iordanes*, cōmaunded, that silence should be kept of all his brethrē at the table. This custome was shortly after receaued and practised of all other cloysterers generally. In the yeare. &c. 1221. *Vola. Sabell. Carranza. &c.*

POpe *Gregory* the tenthe approued some states of the orders of beggyng Fryers, as the blacke and Grayfriers: and some he suffered, as the white and Austen Fryers: and some he vtterly reproued, as Sacke Fryers, which were called *Fratres de panitentia*, and *Fratres de valla viridi*, and such like. In the yere of our Lord. 1271. *Rannulphus. Cestrensis.*

POpe *Sixtus* the fourthe, when the foure orders of beggyng Fryers did cō

tende

tende and stryue among themselues, which of their order were moste holy, most acceptable to god, and of greatest perfection, to auoyde the contention & debate of these bragging, boasting, braulyng, begging Fryers, affyrmed all their orders to be of lyke holinesse & perfection, & graunted to them al like priuileges, graces and liberties. In the yeare of oure Lorde. 1471. *Ioannes. Laziardus. Chron.*

Contentiõ among frters. which of their orders is most holy.

Pope *Alexander* the fourth defended and approued ỹ vnshamefaced begging of the rauenyng fryers: and whereas afore they dwelt in solitarye places, he gaue them licence to dwell where they woulde, euen in the middes of cities & townes: and there to preache, to heare cõfessions, to enioyne penaũce, to geue absolutiõ, to serue cures, &c, garnishing and conkyrming their orders with many immunities, priuileges, libertyes, exemptions, indulgences, pardons, &c. In the yeare of oure Lorde. 1254. *Ioannes, Stella.*

Priuileges graũted to the foure orders of beggers Fryers.

Of Nunnes and of the diuersitye *of that secte.*

POpe *Iohn* the fyrſt being Byſhop of Rome, Monke Benet after that he had placed hymſelfe and hys monkyſhe bꝛethꝛen in a certayne noble and famous cloyſter built vpon the Mount *Caſſinus*, rayſed vp alſo an oꝛder of Nunnes, and made hys Siſter *Scholaſtica* Abbeſſe ouer thē. The apparell of theſe Nunnes is a blacke cote, cloke, coule and vayle. And leaſt the ſcripture ſhould diſceaue her and hers: it was commaũded, that none of that oꝛder ſhould rede the holy ſcripture without conſent oꝛ permiſſion of their ſuperiour. In the yeare, &c. *Chron. Lib. Germ.*

The beginnynge of Nunnes. ☞

Of the Nunnes of S. Clares *order.*

POpe *Innocent* the thyꝛd bearing rule a certain maide called *Clara*, a countreywoman and Diſciple of *Fraunces* the Fryer, aſſembled and gathered together a congregation of pooꝛe women, and gaue them an oꝛder of lyfe like vnto the rule that Fryer *Fraunces* gaue hys couent. Theyꝛ garment is graye. Their oꝛder admitteth

teth none but woman kynde, excepte it bee for to saye Masse. Thys order of *Clara*, both Pope *Honorius* the thyrde, and Pope *Gregorye* the nynth endowed with many gyftes and priuileges. In the yeare of our Lord. 1225. *Lib. Germ. Volat. Polidorus.*

Ioannes Laziardus in hys Chronicle writeth, that pope *Innocent* the fourth made the rule, whiche the Nunnes of *Saint Clares* order vse at thys presente.

Of the Nunnes of S. Brigittes or Brides order.

POpe *Vrban* the fyrst beyng Byshop of Rome, a certayne wydowe called *Brigitta*, Princesse of *Suetia*, began the order of Nunnes called *Brigittians*. But it is to be vnderstand that thys order of Brigit receaueth as wel men as women, although they dwel seuerally by themselues, the men deuided from the women, and the women from the men. For thys holy woman Brigitte ordayned, that both men and women beeing of thys order myghte well dwell together, and

haue their habitation both vnder one roofe, but yet men and women seperated eche from other, so ỳ the one might not come to the other, except only whē nede required to minister the Sacramentes. The Church shoulde be common to both: Neuertheleſſe ỳ Nunnes shoulde be closed aboue in a closet and the men beneath, wayting vpō the diuine seruice: and that these should tend the altare, and thei the quere. The Abbesse shoulde haue the primacye, and the brethren to bee vnder her, so that she shoulde prouyde both for man and woman, meate, drinke and clothyng. Among the brethren shuld one be called Prior, Warden, or Confessour, and be aboue the other. The women shuld be consecrated and brought in by the Byshop. Their clothing is a gray cote with a gray cloke theron, & a red crosse in a white circle. They may weare no linnen after the tenour of their rule. The brethren of thys order beare confessions, and preache at hye feastes. This order also admitteth Lay brethrē (as in many places moe) to do their businesse abroade. They sayne, that thys

order

order was confyrmed of Pope *Vrban* the fyft at the commaundement of Chryst. In the yeare, &c. 1353. *Volat. Plati. Polichron. Pol, Libro. Germ. &c.*

Of the Nunnes of S. Katerines *order of Sene.*

POpe *Gregorye* the. xi. bearyng rule, Katerine of Sene a Dyers daughter, refusyng the state of matrimonye, tooke vpon her the thyrd order of *S. Dominicke*, or of the Fryer Preachers. They say, that Chryst shuld haue maryed her with a ryng, wherein were foure pearles & one diamonde, & taken her harte from her, and geuen her hys in steade therof. The Nunnes of thys order weare garmentes lyke to the black Fryers. Theyr cloke & vayle are blacke, theyr cote is white. In the yeare of oure Lorde. 1455. *Volat. Lib. Germ. Chron.*

A tale of a tubbe.

I passe ouer the Nunnes that be of the Justinians order, of Marye Magdalenes orders, of Austens order, &c, which all are wrapped full of superstition and hipocrisye, seking their salua-

tion not in Chriſt thorow fayth, but in
mens inuentions by foliſhe and popiſh
worꝛkes. But let vs heare the Popes
pleaſure moꝛe at large concerning the
poꝛe Nunnes.

Rules concerning all orders of *Nunnes*.

The age of Nunnes to be profeſſed & on what daye they ſhalbe profeſſed.

POpe *Pius* the fyꝛſt made a decree
that no mayde ſhoulde be admitte
to bee a Nunne oꝛ a religious per
ſon, beforꝛe ſhe were. xvb. yeres of age
and that ſhee ſhoulde be profeſſed an
conſecrated only vpon the feaſtful da
of the Epiphanye, commonly called
Twelfdaye. In the yeare of our Lorde
147. *Ranulphus. Ceſtrenſis, Ioannes. Stella
Phil. Bergom.*

The Nonnes vayle & wimple.

Pope *Sother* ordained, that a Nunn
ſhoulde not handle the towels of th
altare, noꝛ the Chalice, patenne, oꝛ co
porꝛaſſe clothe, noꝛ yet put incenſe int
the ſenſer, but that ſhee ſhoulde a
wayes weare a vayle vppon her head
and a wymple vnder her chynne. I
the yeare of oure Lorde. 168. *Polichro
Chron. Ang. &c.*.

Pope *Gregorye* the fyꝛſt ordayned
tha

that no man shoulde frequent the monasteries of Nunnes: again, he forbad, that Nunnes shoulde be Godmothers to children. In the yeare, &c. 590 *Chron. Ioan. Stella.*

No Nunnes Godmothers.

Pope *Leo* the fyrste made a decree, that none, shuld be made a Nunne, except shee were founde to haue lyued afore continentlye and honestly by the space of .xi. yeres. In the yere, &c. 444. *Phil. Bergom.*

The rule not obserued.

Pope *Gregorye* the eyght made a decree, ỳ no man should once be so hardy as to take a Nunne out of her cloyster. In the yeare of our Lorde. 1186. *Tom. 1. Concil.*

Nonnes maye not marry by the Popes lawe.

Of the Monasticall apparell.

IN times paste whē with moste earneste diligence I searched for the originall & beginning of the monasticall or monkish apparel, and could by no meanes finde any thing thereof in writting: at the laste I repaired vnto the paynters, & in ỳ entries & porches of ỳ friers, wher for ỳ most part a mā may se ỳ histories of

both testamentes paynted & liuely set forth in colours: I sought for the matter diligently. And when in al the olde testament I could not synde any of the Patriarches, or of the priests, or of the Prophetes, or of the Leuites, no, nor yet *Helias* hymselfe, whom notwithstandyng the Carmelites or white friers make their Patrone & fyrste founder of their Religion, to weare a coule, and to be clad with Monkysh apparell I went streyghtwayes vnto the newe testament. There I founde Zacharye, Simeō, John Baptist, Joseph, Christ, the Apostles, the Disciples, ỹ Scribes, the Phareses, the Byshops, Annas, Cayphas, Herode, Pilate, and manye other: but no where coulde I synde or perceaue the coule, or monkysh habite. Examining once again more diligently euen from the beginnyng al & singular things: out of hande euen at the very beginning of the history in a manner, the deuill appeared, & shewed himself clad in a coule, euē ỹ very same deuil, ỹ tēpted Christ in ỹ deserte or wilderneſſe. I was exceding glad, & reioyced

beyonde

beyond al measure, ỳ I had found ỳ in picture, which I could neuer find afore in scripture: I meane, that the deuill was the first author, inuentor, and finder, out of the coule and Monkishe habite: of whom afterward I thinke verely, the other Monkes and Fryers borowed their coules and disgysed apparell set forth in diuerse colours, some white, some blacke, some graye, some russet, some blewe, some blouncket &c. or elles paraduenture they receaued and tooke the same as lefte vnto them for inheritaunce from the deuill their father. *Cornelius Agrippa de incertitudine & vanitate scientiarum.*

Of Temples or Churches.

POpe *Siluester* bearing rule, Constantine the Emperour built diuerse Churches for the Christians, & gaue other libertie so to do, to the end, that so many as profesſe Christ, might openly and without any feare come together to praye & prayse God, to heare the readyng and Preachyng of the holy Scriptures, to receaue the blessed Sacramentes, and to occupye

Constantine ỳ Emperour.

employe themselues in suche Godly and vertuous exercises, as God requyreth of them in hys sacred worde. For vnto that tyme the Christians were so extremelye persecuted of tyrauntes, that they had no certayne publyque place to repare vnto, but so many as professed Christ assembled themselues together priuatelye, and praysed God in hollowe caues and dennes for the feare of the vnfaythfull, as *Laurentius Valla* sayeth in hys booke *de donatione Constantini*. In tymes passe, sayeth he, before the dayes of Constantyne the greate, the Christians had no Temples, but secrete and close places: holye lyttle houses, but no greate and gorgious buyldynges: Chappelles, no Temples: Oratoryes within priuate walles, not publyque and open Churches. In the yeare of our Lord. 315. *Ranulphus. Cestrensis. Valla. Westmerus.*

The begynnynge of Christen mens temples.

Halowyng of churches

Pope *Iginius* ordayned, that the Temples or Churches shoulde be halowed withall solemnitye, and that no Churche shoulde be halowed without a Masse: agayne, that Churches shoulde

be made neyther greater noꝛ smaller without the consent of the Metropolitane. In the yeare of our Loꝛd. 143. *De Consecr. Dist. 1. Cap. Omnes Basiliæ. Eusebius, Sabell. Phil. Bergom. &c.*

An admonition to the *Reader.*

HEre must I warne thee (moste gentle Reader) of the craftye iuglynges of the Papistes, which whē they haue once inuented of theyꝛ idle bꝛayne without the authoꝛitye of Goddes woꝛde a balde and lousye ceremonie, oꝛ a wicked and a superstitious lawe, streyghtwayes father the same vppon some Godly auncient and learned Byshop, that by thys meanes it maye be of the moꝛe foꝛce and of the greater authoꝛitye with men, and the moꝛe easlye disceane the people. Of thys their pꝛactyse here haste thou an euident example. They set foꝛthe in their deuilyshe decrees & wicked wꝛitinges, that this holy

The inuenting of the Papistes.

holy Bysshop *Iginius* commaunded the halowyng of Churches, when many yeares after as thou hast tolore heard, the Chriſtiãs had no Churches, but ſecretly aſſembled themſelues together in corners, in priuate houſes, in dẽnes & caues of the ground, beyng no where ſafe and ſure from the cruelty of the tyraunts, whiche thyrſted no leſſe for the bloud of the Chriſtians, than the panting and thyrſty hart deſyreth the water brokes. How coulde they halowe, that they had not? Except the Papiſts will make euery caue and denne in the ground the Church, which were much agaynſt theyr worſhip. Agayne, where there is mention made in this decree, that there muſt be a Maſſe at the halowyng of a Churche, who knoweth not, that the very name of the Maſſe was vnknowen many hundred yeares after to the faythfull congregation of Chriſt, ſo farre is it of that the Maſſe it ſelfe was in vſe among them, which is but a late and an yeſterday byrde, hatched and brought forthe of many Popes, yea and that not at one tyme or in one yeare, but in many and ſundry

yeares.

yeares. Of thys I thought good to warne thee, good reader. Notwithstãding be it true, or be it false, I will truly and faithfully recite and bring forth vnto thee, whatsoeuer I shall fynde in theyr hystoryes concernyng theyr tryfyng trumperye: vse thy iudgement, and know the Papistes to be enemyes to the truth.

Papistes enemies of gods truth

Pope *Felix* the thyrd made a decree, ỹ Byshops only should halow churches, and that euery citie, towne, or village should yerely kepe holy for euer after, that day wheron the Churche was halowed. In the yeare, &c. 486. *Plat. Pol. Chron. Pantaleon.*

Bishoppes church halowers onlye.

The dedication feast.

Pope *Innocent* the fyrst decreed, that a Churche once halowed, should be halowed no more. In the yeare, &c. 408. *Dist.* 68. *Cap. Ecclesiis semel. Ioãnes Stella.*

Pope *Boniface* the fifte made a lawe, that whatsoeuer giltye person fledde into sanctuary, that is to saye, into the Churche or churchyarde, for succoure: the same party shoulde not be drawen out agayne, but suffered there quietly to remayne. In the yeare, &c. 617. *Sigeb, Sabell. Volat. Plat. &c.*

Sanctuaries.

Pope

The trimmyng of Churches.

Pope *Martine* the fyrſte made a decree, that Churches ſhould be galantly decked, trimmed and dreſſed vpon the holy dayes and ſolemne feaſtes. In the yeare of our Lord. 643. *Pol. Pantal.*

Women maye not come into the churche but with couered faces

Pope *Linus* made a lawe, that no woman ſhould come into the Church, excepte her face wer couered wᵗ a vayle or kerchiefe. In the yeare of our Lord. 70. *Chronica Chronicarum. Volat. Faſciculus. Tempo. D. Barns.*

Walkynge vp & down in churches at ſeruice tyme forbydden.

Pope *Eugenius* the fourth bearing rule, a Councell was kepte at Baſille, in the whiche it was decreed, that ſuch as walke vp and downe in the Church at ſeruice time, ſhoulde be puniſhed. In the yeare of oure Lorde. 1430. *Plat. Volat. Lib. Concil.*

Of Churchyardes.

Churche-yardes and halowynge of the ſame

POpe *Calixte* the firſt ordained fyrſt of all the Churchyards, & the halowing of the ſame. In the yeare of our Lord. 222 *Sabell. Plat. Chriſt. Maſſæ. Pantal.*

Pariſhes deuided.

Pope *Dionyſe* deuiſed to deuide the pariſhes with their Churches & Churchyardes, and commaunded that euery

Biſhop

Bishop shuld be cõtent with the limites of his owne diocesse: & euery Priest with the boundes of his owne parishe. In the yeare of our Lord. 266. *Fascicu. Temp, Volat. Pol. Lib. Concil.*

¶ *Of Churchgoodes.*

POpe *Iginius* appointed, that no Churche stuffe shoulde be put to prophane vses. In the yeare of our Lord. 261 *Volat. Phil. Bergom*

Pope *Stephen* the first made a decree, that those which take away the goods of the Churche, shoulde be condemned as mẽslayers. In the yeare of our Lord 261. *Chron. Lib. Concil.*

Pope *Eusebius* ordained, that suche as take away any thing appertaining vnto the Churche, they shoulde restore ten times as much agayn. In the yeare of our Lord. 309. *Chron. Germ.*

Pope *Iohn* the fourthe made a decree, that if any inuaded or toke awaye the goodes of the Churche, he shoulde restore foure tymes as muche agayne. In the yeare of oure Lorde. 635. *Ioan. Stella. Plat. Chron.*

Pope *Paule* the seconde ordayned, that they that did alienate or withdrawe

drawe any thynge from the Churche, should be excõmunicated. In the yeare, &c.1404. *Sabell. Chron.*

A good law

Pope *Gregory* the fourth instituted, that euery Churche should haue theyr proper possessions, whereof the Priest may liue, least ỹ they takyng thought for theyr liuyng, shoulde be compelled to leaue theyr dutie vndone. In ỹ yere &c.846. *Plat. D. Barns.*

Pope *Vrban* the fyrst, graunted, that landes, goods and tẽporall possessiõs should on this condition be geuẽ to the Churche, that nothyng shoulde be priuate to any man, but that all thynges should be common among the Priests, so that none of them should want, but euery one haue, whatsoeuer his necessitye requireth. In the yeare. &c. 222. *Anselmus. Rid. Volat. Chro. Plat.*

Of the Ornamẽtes of the Church.

Font.

Pope *Pius* the fyrst brought ỹ font into the Church. In the yeare. &c. 147. *Plat. Sabel. Chron.*

Pope *Boniface* the seconde ordayned the partition betwene the chauncell and the Churche, whiche we now commonly call the *Roodeloft*, and com-

Roodeloft.

maunded

maunded that the people shoulde heare the diuine seruice, as they terme it, in a seuerall place from the clergye. In the yeare, &c. 529. *Albert. Crantz. Platt. Ioan. Laziardus. D. Barns. Pantal.*

Lampes.

Pope *Sabiniane* commaunded, that Lampes shoulde be kept continuallye burning in the Church. In the yere, &c. 603. *Platina. Albertus. Crantz. D. Barnes. Pantaleon.*

Pope *Innocent* the thyrde bearyng rule, *Eustace* Abbot of Flare came out of Normandye into Englande, and among hys other deuises he caused that lyghte shoulde brenne alwaye in the Churches before the little Gods body. *Ranulph. Cest.*

Lyghte before ỳ sacramẽte of ỳ altare.

Oyle.

Pope *Zacharye* deuised oyle for the Lampes in the Churches. In the yere, &c. 752. *Plat. Pantal.*

Pope *Gregory* the fyrst brought into ỳ church, tapers, torches, candles, &c. In the yeare, &c. 590. *Volat. Pantal.*

Tapers. Torches. Candles.

Belles. Ringing to seruice.

Pope *Sabiniane* decreed fyrst that the people should be assembled and come together to heare their diuine seruyce at certayne houres of the day by ryngging of bels. In the yeare, &c. 603. *Plat.*

Durand. D. Barns. Pantal.

The Aue bell.

Pope *Iohn* the. xxii. ordayned, that bels should be tolled euery daye thryce in the euening, and that then euery mã shoulde streyght wayes knele downe, & say thrice the *Aue Maria* in the worshyp of our Lady. In the yere, &c. 1309. *Chron. Ioannes. Stella.*

The noone bell.

Pope *Calixt* the thirde also made a decre, ỹ euery day at, xii. of the clocke ỹ sexten or parish clerke shuld toll noone and ỹ so many as heare ỹ bels, streight waies shoulde say an *Aue Maria* in the honoure of oure blessed Ladye. In the yeare of our Lorde. 1455. *Phil. Bergom.*

The wonderful vertue of bels.

Durandus sayth, that bels be of suche vertue, that when they be roung, they stirre men to deuotion, they preserue the frutes of the earth, they kepe both the mindes and the bodies of the faithfull from al daunger, they put to flight the hostes of our enemyes, & dispatche all the suttelties of oure euell willers they cause the boysterous hayle, ỹ sharp stormes, the violent tempestes, the terrible thunderinges, the fearefull lyghtnings, and fearce windes to cease, they driue away also al wicked spirites and

deuills.

deuills. *Ration. di. off.*

Pope *Vitalian* brought in Organs to make the people merye. In the yeare of oure Lorde. 653. *Chronic. Volat. Platina. &c.* Organs.

Pope *Sixtus* the seconde ordayned fyrst of al, that the Supper of the Lord shuld be celebrated at an altare: which before was not the vse. For the holy mysteryes of the Lordes bodye and bloude vntill that time was ministred vpon a table according to the practyse of Christ, of hys Apostles, and of ỹ primatiue Church. And here may all men see, from whence the popyshe altares come, for the which the stubborne, sturdye stoute papistes doe so stoutly striue. Aboute the yeare of oure Lord, (if stories bee true) two hundred thyrty foure and fiue, came in the altares fyrste into the Church. Other affyrme, that they came in aboute the yeare of our lorde, 294. But I beleue that altares came not in the Churche before the yeare of our Lorde. 590. When the popishe, pouyshe, prinate Masses beganne fyrst to creepe in. *Volat. Durandus. Fascic. Temp.* Altares.

When altares came fyrst into ỹ Churches.

Maſ. Pet. Æquillinus. Ioannes. Stella.

Halowing of altares.

Pope *Felix* the fyrſt inſtituted the halowing of altares, commaundinge yͤ no Maſſe ſhoulde be ſong vpon any altare, tyll it be halowed. In the yeare, &c. 272. *Sabell. Pantal.*

Pope *Hormiſda* decreed, yͤ no altares ſhould be ſet without the conſent and ſpecial licence of the Metropolitane or of the Byſhop of the dioceſſe. In the yere of our Lord. 514. *Chron. Ioan. Stella. D, Barns.*

Altare clothes.

Pope *Boniface* the thyrde appoynted white linnen clothes to be layd vppon the altares. In the yere, &c. 605. *Pol.*

Pope *Sixtus* the fyrſt ordayned, that the corporaſſe clothe, which the prieſte vſeth at hys maſſe, ſhoulde be made of fine white linnen cloth. In the yere, &c. 129. *Plat. Sabell. Grat. D, Barnes. Pantal.*

An hye poynt in a lowe houſe.

The ſame Pope alſo ordayned, that laye men, but ſpecially laye women, ſhoulde not once touche the ornamentes of the Church, as copes, veſtments, altare clothes, &c. nor the halowed veſſell, as Chalice, Pixe, Croſſe, Chriſmatorye, Cenſers, Candleſticke, &c. *Plat. Sabell.*

Pope

Copes. Veſtmēts.

Pope *Stephen* the fyrſt made a decre, ỳ a prieſt in hys diuine ſeruice, ſhoulde vſe none other but halowed garments In the yeare, &c. 261. *Sabell.*

Surpleſſe.

Pope *Adriane* the fyrſt being biſhop of Rome, there was a ſynode or counſell holden at Franckforde, in ỳ which it was decreed, that whoſoeuer doth any ſeruice in the Churche, he ſhoulde weare a ſurples vpon hys backe in ſeruice tyme, and no man to goe in hys common apparel withoute a ſurples, no, not ſo muche as the ſexten or Belringer. In the yeare of our Lord. 796. *Chriſt. Maßæus.*

Linnen Albes.

Pope *Silueſter* the fyrſt cōmaunded, that the prieſt at his maſſe ſhuld weare no ſilke, nor any coloured clothing, but a white linnen Albe only. For Chriſt, ſayeth he, was buryed in a fyne white linnen cloth. In the yeare, &c 315. *Grat. Plat. Ioan. Stella. D. Barns.*

Thalices of Glaſſe.

Pope *Zepherinus* commaunded, thalices of glaſſe to bee vſed in the miniſtration of the Lordes Supper. In the yere, &c. 208. For before that tyme the ſacrament of the holy ſigne of Chriſts bloude was miniſtred in cuppes made

Cuppes of woode

of woode, accordyng to ỹ vse of Christ of his apostles, & of ỹ primatiue church *Petrus de nat. Plat. Math. Pal. Pantal.*

Chalices of goide siluer and tinne.

Pope *Vrban* the fyrst ordayned afterward, that the chalices should be made eyther of siluer, or of golde, or of tinne In the yeare of our Lord. 222. *Platina. Grat. Pol. Bergom.*

The saying of Bysshop *Boniface* concerning chalices and byshops, is very notable, and aunswereth iustly to our tyme. *Olim, inquit: Episcopi aurei ligneis vtebantur calicibus: nunc vero lignei Episcopi calicibus vtuntur aureis.* In times paste, sayth he: Golden byshops vsed wodden chalices, but now wodden bishops vse golden chalices.

Pare

Pope *Leo* the second deuised ỹ Pare, In the yeare of our Lord. 676. *Platina. Fasc. Temp.*

Crosse,

Pope *Innocent* ỹ third inuented pixes and boxes for the reseruation of the sacramentall bread. In the yere, &c. 1195. *Paul. Volat. Phi. Pol. Pantal.*

Pope *Agapetus* the fyrst commaunded the people to go on procession, on ỹ Mondayes, & to folowe the crosse. In the yere, &c. 533. *Plat. Pal. D. Barns.*

Pope

Banners.

Pope *Gregorye* the fyrst broughte in banners into the churche. Thys was that *Gregorye*, whiche sente Austen the Monke into Englande to preache to the englyshe nation the fayth and doctryne of the bishop of Rome with al hys superstitious traditions, counterfayte religions, and such other wicked abhominations. Thys Monkyshe Austen with, xl. Monkes moe, when they arriued and came on lande in the easte side of Kent in ỳ Iland of *Thanet*, entred in with a crosse, & with banners displayed hauing a crucifixe paynted vppon euery one of them, singing the Letanye with *orate pro nobis* to al aungels, Archangels, Patriarches, Prophets, priestes, Apostles, Martirs, Confessors, Virgins, Monks, Nunnes, Heremites, and finally to all he saintes and shee Saintes, ỳ they mighte haue good lucke and well to fare in settyng forth their Romyshe religion. Whiche swarme of monkes, when they hadde once thorow their hipocrisy and flatterung, obtained of ỳ Kyng to inhabite at Canterbury, went toyfully forth on their iourney, hauyng their crucifixe

Austen the monke.

croſſe and banners boꝛne beſoꝛe them, and ſinging *Alleluia* with a luſtye courage and merye voyce vntil they came to ỹ city, where they pꝛactiſed al kinde of ſuperſtition, as beades bidding, popyſhe faſting, wiueleſſe liuyng, long laten Mattens and Maſſes ſinging, Saintes reliques boaſtyng, &c. In the yeare of oure Loꝛde. 590. *Chron. Ranulphus. Ceſtrenſ.*

Chꝛiſmatoꝛyes.

Pope *Fabiane* the fyꝛſte deuiſed the Chꝛiſmatoꝛies. In the yeare, &c. 242. *Plat. Volat. D. Barns.*

Cenſers.

Pope *Leo* the thirde bꝛought in the cenſers. In the yeare, &c. 817. *Pol. Doct. Barns. Pantal.*

Holy water buckets & ſpꝛinckles.

Pope *Alexander* the fyꝛſte (as they ſayne) inuented the holy water with the holy water buckets and ſpꝛinckels In the yeare, &c. 119. *Libro. Concil. Grat. Pol. Plat. Sabel.*

Oylepots.

Pope *Silueſter* the fyꝛſt with ỹ oyle bꝛought in alſo the oyle pots. In the yeare, &c. 315. *Sabell. Plat. Pantal.*

Pope *Iohn* the eyght made a decree, that if any man dyd take awaye anye thyng onte appoynted and dedicated to ỹ ſeruice of god either out of an holy

or vnholy place, ỹ same man should be counted gilty of sacrilege. In the yeare of our Lorde. &c. 887. *Quest. 17. cap. 4. Si quis. Ioan. Laziard.*

Of Images to be had in Churches.

Paulinus Bishop of *Nola*, as some write, was one of the firste promoters & chiefe proctors to haue Images in Churches. In the yeare, &c. CCCCL. *Pantal in Chronogra.*

The fyrste procter and promoter of Images

Pope *Gregory* the first ordained, that Images should be had in Churches for to be laye mennes bookes, but by no meanes to be worshipped, nor kneled vnto. In the yeare of our Lorde. 590. *Greg. Lib. 9. Epist. 9. Chron.*

Images not to be worshypped.

Pope *Gregory* the second confirmed the hauing of Images in churches and did not only excommunicate the Emperoure for abolishing of images, but he also most trayterously stirred vp his subiectes to rebell against him. In the yeare. &c. 729. *Blondus. Chron.*

A wicked acte of the Pope.

Pope *Constantine* gathered a councel at Rome against *Phillip* ỹ Emperour, wherin he condemned the Emperour for destroying Images, and made a de-

Images confirmed.

cree for the establyshement of them in churches. In the yere. &c. 769. *Plat. Pol.*

Images worshypped.

Pope *Gregory* the thyrd made a law ỹ Images shoulde not onelye be had, in churches, as lay mẽs bokes, but ỹ they also shoulde be worshipped and had in greater reuerence, than euer they were before, & that whosoeuer were of a contrary opinion, he should be condemned for an heretike. In the yeare. &c. 740. *Sigis. Blond. Plat. Sabel.*

Note.

Here maye all men learne to iudge with what spirite these Romishe Byshops are led, whiche notwithstanding call them selues moste holye fathers, Christes vicares in earth, Peters successors, holye Churche, the spouse of Christe, that pillare of truthe, whiche cannot erre. Pope *Gregory* the fyrst (as you hearde) admitted Images into Churches as laye mens Calenders or bookes, but by no meanes to be worshypped. Whiche also is more than can be proued lawfull by the worde of God. Notwithstandynge nowe commeth this most holy father Pope *Gregory* the third, and he appointeth Images not onlye to be in Churches, as lay

Popes together by ỹ partes amõg them selues.

mens

mens bookes, but also to be worshipped, that is to saye, to kneele vnto thē, to sense them, to garnish thē with costly vestures, to set vp candles before thē to go pilgrimage vnto thē to pray before them and to geue thē suche honor as by no meanes is due either to stock or stone. The wordes of Pope *Gregory* the first are these, cōcerning ỹ not worshipping of images, writtē in a certein epistle vnto *Serenus* Bishop of *Massilia*, which did not only take away Images out of the churches, whē he see the people worshyp thē, but he also brake thē all on peces, & brēt thē. *It was* sayth he, *declared vnto vs, that thou beholdig certain worshippers of images, diddest break & also cast away the same images out of the church. Verely we cōmēd thy zele that thou woldest haue no man to worship that is made with hāds, but yet we think* (Note good reader, ỹ this Pope doth not playnely affirme by the autority of Gods worde, ỹ images ought not to be destroied, but only bringeth forth his owne thinking.) *We thinke* sayth he, *that thou oughtest not to haue broken those images. For the pycture vnto this ende is set vp in the churches that such*

Serenus the godlye Bysshop of Massilia.

ſuche as be vnlearned, ſhould at the leaſt by ſeyng and beholdyng thoſe Images, reade on the walles, that they are not able to rede on bookes, &c. Lib. 7. Epiſt. 109.

Both *Epiphanius* and *S. Auſten*, numbreth among heretikes a certayne woman called *Marcella* whiche worſhipped the images of Jeſus, of Paule, &c. and offered incenſe vnto them. Yet doth Pope *Gregory* the firſt with the cõſent of *Epiphanius* and S. Auſten, condemne the iudgement of Pope *Gregory* the thirde concerning the worſhipping of Images. Where is nowe the ſpirit of vnitie become, wherof theſe holy Fathers bragge ſo greatly?

Cenſing of Images.

Pope *Stephen* the thirde decreed, that Images ſhoulde not onely be had in Churches, but that they alſo ſhould be cenced. In the yeare of our Lord. 772. *Sigeb. Plat. Volat.*

Pope *Leo*, the thirde, Pope *Iohn* the ſeuenth, Pope *Adrian*, the firſt with other, made alſo decrees for ỹ eſtabliſhment of Images in Churches, as witneſſe *Sabel, Paulus Æmilius. Sigeb. Plat. Volat. Faſci. Temp.*

Pope *Paule* the firſt bearing rule, *Pi-*

pine

pine king of Fraúce cauſed a Councell to be aſſẽbled and called together, concerning the hauyng and worſhipping of Images, where many learned men were preſent: among whom there was greate contencion: ſome accordyng to the Popes former decrees defendynge both the hauyng and worſhippyng of Images: ſome after ẏ doctrine of gods word vtterly condemning both the hauing and worſhipping of Images, affirming that it is directly agaynſte the worde of God in the Temples of the Chriſtians to ſet vp Images whiche ſhould be nothing els, than ſtumblyng blockes vnto the rude and ſimple people, and great prouocations vnto Idolatry. Notwithſtanyng the Papiſtes and ſuperſticious Hipocrites did beare ſuche a route and rule in that Synode that the matter was cõcluded on their ſyde, ſo that frombenceforth it ſhoulde be lawfull both to haue & to worſhip Images not only of Chriſt, but alſo of all ſaintes in Churches or els where, although the expreſſe worde of God & the exãples of the primatiue Churche, & the iudgement of diuers godly & learned

A Councel aſſembled about Images.

ned men teach the cõtrary. *Ioã. Laziard.*

A certaine wicked woman Empresse of Greece called *Irene*, at the request of Pope *Theodorus* gathered together at the Citie *Nice* a swarme of Bishops to the number, as they write, of CCC. In the whyche Councell was also decreed, that Images shoulde be had in Churches. In the yeare of oure Lorde, 695. *Blondus, Plat. Entropius, Polid. Pantaleon &c.*

But thys decree lasted not longe. For the Emperour *Constantine* the fyft her sonne, seyng the greate abhomination that came by Images, so soone as he came to rule, brake that decree, and made a straycht lawe agaynst the worshyppyng of Images in places where Christen men rome together to praye. But the wycked woman hys Mother neuerwarde thorowe the crafty counsell of the bloudy Papistes founde the meanes to apprehende her sonne, to deprive hym of hys Empyre, to put out hys eyes, and to cast hym into prison, where he most miserably dyed. Oh vnnaturall Mother, yea, O vnnatural monsture.

A wicked acte.

After-

Afterwarde thys bounghel of Idolatry and superstition set vp agayne her goodes and mahomets. But when *Nicephorus* came to the Empire he did not onely put her doown, caste her into prison, where she by the ryghtuous iudgement of God most vilesy dyed accordynge to thys saying of our Sauioure Christ, With what measure ye mette vnto other, with the same shall it be metted to you agayne: but he also destroied al her poppets, suffryng no images to remayne in the temples: whiche order all the Emperoures of Greece obserued euer after, as hystoryes make mention except one, *Theodorus Lascaris*, whiche at a certayne councell holden at *Lugdune*, agreed to the Bysshop of Rome in admittyng Images. But hys subiectes therefore depryued hym both of hys Empire and dignity. *Barthol. Westmerus.* Math. 7.

Certaine godly Ciuile lawes a-gaynste the hauing of Images in Churches, with the aduise, consent, and iudgemēt of diuerse godly learned men.

Leo

Leo the Emperour

LEo the third, Emperour of Grece assembled together at *Bizance* three hundred & thirtie godly learned Bishoppes, whiche with one consent agreable to the worde of God, decreed with the assent of the Emperour and of the nobilitie, that al Images should be takē out of churches, and burnt openly. Moreouer the Emperoure himselfe at *Constantinople* threw out of the temples all the Images of Aungels, Martyrs, virgins, saints, yea, and of Christ, and burnt them in the opē market & made a law, that, whosoeuer resisted his proceedinges in this behalfe, he should suffer death. In the yeare of our Lord. 784 *Blondus. Eutropius. Platin. Matth. Palmeius. &c.*

Images taken oute of Churches, and burnte openly.

Constātine the Emperoure.

Constantine the Emperour kept a coūcell at *Constantinople*, in the which were present a greate number of godly Bishops, and other learned men: where it was lykewyse decreed, that Images should be cast out of Churches, and by no meanes be suffred in such places, as christen men resorte vnto for to praye vnto

vnto their Lorde God. In the yere, &c. 739, *Sigesb. P. Æmilus. Pantal.*

The noble and Godly Emperours *Valens* and *Theodosius* made a law, that no man shoulde make or cause to bee made any Image of oure Sauioure Christ, neyther by paynting, nor by grauyng, nor yet by any other waye, but that whereſoeuer any ſuch Image ſhoulde bee found, it ſhoulde vtterlye bee taken awaye and deſtroyed. And whoſoeuer woulde attempte to doe contrarye to thys theyr acte, they appoynted certayne greuous punyſhementes to be executed vpon the tranſgreſſoures and breakers thereof, as a lawe grounded both vpon the worde of God, and vppon the decrees and conſtitutions of the moſt worthy auncient Emperours and reuerende byſhops. *Petrus Crinitus. Lib. 9. de honeſta diſciplina.*

Valens & Theodoſius Emperours.

Sabanus King of ỹ *Bulgarians* made alſo the lyke lawe in hys Realme for ỹ abolyſhmente of Images oute of the Churches. In the yeare of our Lorde. 765. *Sabell. Maſs. Pantal.*

King Sabanus.

Philip ỹ Emperour likewiſe made a

Philip the Emperour.

straight lawe for the abolishyng of Images. In the yeare of our Lorde. 730. *Sabel. Paulus Diaconus.*

Adrian the Emperour

The noble Emperoure *Adrian* commaunded, ỳ there shuld be no Images set vp in temples or Churches. *Ioan. Lazius.*

King Calcobertus.

Calcobertus King of England destroyed in hys Realme when he receaued the faith of Christ, all the Idolls, poppettes, Maumettes and Images that he founde or could come by. In the yeare of oure Lord. 640. *Ioan. Lazius. Vincentius.*

P. Gregory the first.

Pope *Gregory* the fyrst after that he was appoynted Bysshop of Rome, commaunded, that all the Idolles and Images of the Heathen should vtterly be defaced, theyr heades cutte of, and theyr other members in all poyntes mangled and disgraced, and so in fine destroyed, that no occasion of Idolatry might afterwarde be geuen. In the yeare of our Lorde. 590. *Ioan. Lazius. Chronica.*

Pope Constantine the seconde.

Pope *Constantine* the second, whom the seditious, tirannicall and superstitious papistes did afterward violently depose,

depose, cruelly thrust into a monastery as into a vyle and stinking prison, and most vnmercifully put oute hys eyes, commaunded that no Christian shuld worship any Image eyther of God or of any Saint, or inuocate or call vpon the Virgine Marye, or any other saint in heauen with their prayers, but worship God in spirite and truth, and call vpō his glorious name thorow Jesus Christ our alone Mediatour, Aduocate and Intercessoure. In the yere, &c. 769. *Ioan. Laziard.* Ioan. viiij.

The Councel *Agathense* made a decree, that there shoulde be no pictures in Churches, and that nothyng should be painted on the walles of Churches, that is honoured and worshipped. In the yeare of oure Lorde. 440. *Libro. Concil. Durand.* Certayne godly councels condēning the hauing of Images in churches.

The Councell *Toletane* the twelfth holden in Spayne, made constitutions both agaynst Images and agaynst the worshippers of images. In the yere, &c. 712. *Chron. Concil.*

The Councell *Elibertine* likewise holden in Spayne decreed, that all

pictures ſhould be had out of churches, and that nothyng that is honoured or worſhipped ſhoulde be paynted on the church walles. In the yeare, &c. 345. *Iſidorus. Tom. 1. Concil.*

Epiphani⁹. The holy Byſhop *Epiphanius* comming into a churche to praye, ſawe a vayle there hãging, wherin was paynted ỹ image of Chriſt, or of ſome ſaint. So ſone as he ſaw it, he cutte ỹ Image away, and ſayd, *that it is contrarye to the authoritye of the holy ſcriptures, to haue the Image of any man in the Churche of Chriſt.* In the yere of oure Lord. 565. *S. Hieronymus. Chron.*

Thys Epyſtle, which the aforeſaid holy and godly learned Byſhop Epiphanius *wrote of thys matter vnto* John Byſhop of Jeruſalem *in the Greke toung, and* Sainte Hierome *tranſlated into Latyn, and the wordes are theſe in Engliſhe*

When

When we went forth together vnto the holye place, whiche is called *Bethel*, ỹ we shuld make there a collectiõ (*for the poore*) accordyng to the custome of Christs Church, & came vnto a village, which is called *Anablatha*, and as I passed by sawe there a candle burning: I demaunded what place it was. And when I had learned, that it was a Churche, I entred into it for to praye, where I found a vayle hanging on the dore of the same church, dyed & paynted, and hauing an Image as it were of Christ, or of some saint. For I do not well remember whose Image it was. Therefore when I sawe thys in the church of Christ, contrary to the authority of the scriptures, that the Image of a man did hang there, I cutte it away, and gaue rather coũcell to the kepers of ỹ same place, that thei shuld lappe and burye some poore dead man in it. But they murmured at the matter and said: If he would cutte it, it wer conuenient, that he shoulde gene an other vayle in the steade of the other.

Which thing whē I heard, I promised ẏ I would geue thē one, & send it vnto them out of hand. But while I sought to send a good vaile for ẏ other, I haue made some delay in the matter, For I thought I shuld haue had one sent vnto me frō *Cyprus*. But now haue I sent such as I could gette: and I pray thee, ẏ thou wilt commaunde the priests of the same place, to receaue the vayle of the bringer, ẏ we haue sente, & to geue commaundement, ẏ frō henceforth no such vayles be hanged vp in ẏ church of Christ, as be contrary to our religion.

It is agaynst the worde of God to haue Images in Churches.

Here thys most Godly byshop with manyfest, playne, and euident wordes pronounceth and declareth, that it is agaynst the holy scripture & our religiō, that the Image of Christ shuld be had in the temples of the Christians, so far is it of, that the Images of any saints ought to be placed in thē, Hereof maye we easely gather, that S Hierome also and all the other godly Byshoppes, whiche were both before and in hys tyme dyd agree in thys poynte with *Epiphanius* that the Images of Christe

and

and of the Saintes are by no meanes to bee suffered in the Churches of the Christians. For in the tyme of Saint Hierome, and certayn yeres after him, we do not reade that any Bishop beeing of a sounde and perfect iudgement, coulde euer abyde, that images should be placed in the temples of such as professe Christ.

The Godlye learned Bishop *S. Athanasius* proueth euidentlye agaynste all Imagemongers, that men maye learne to knowe God better by liuyng creatures, whether they be reasonable or vnreasonable, than by deade carued stockes and stones. *Athanasius, aduersus gentes.* Athanasius.

The great & auncient clarke *Lactantius* sayth, ỳ God can not be truly worshipped in that place, wherin an image is. *Lib. de orig. Erroris. 2. Cap. 19.* Lactantius.

Agayne he sayeth: If your Saintes, if the holy Mother of Christ be in heauen, whye do ye not lyft vp your eyes vnto heauen, &c. Why doe ye rather loke vnto walles and vnto stockes, thã vnto that place, where ye beleue that thei are? What meane the temples the

tabernacles, yea and to be shorte, what meane those Images? *Lib.2.Cap.2.de orig; erroris.*

Austen. *Saint Austen* sayth, that it is abhomination and playne sacrilege, if any man set in the Churche an Image of God the father sittyng on hys seate. *Lib.De fide et Symbalo.*

The Image of God the father in the temples of the Papistes moste blasphemous.

Hereof doth it followe, that the papists are abhominable and commit sacrilege. For so doe they setforth the Image of God the father most blasphemously in all their popyshe Churches, paynting hym with an olde wythered face, wrinckled forehead, hollowe eyes, leane chekes, sharp nose, hãging downe lippes, enbowed chinne, white bearde, &c, and for very sayntfeblenesse sitting in hys chayre, lyke a symple, selye, syngle soule, contrarye to the nature of God and the truth of hys holy worde which sayeth by the Psalmographe: A man shall ware olde lyke a garmente, but thou art alwaies one, & thy yeares fayle not. God himself saith by the prophet: I am ẏ Lord, and am not chaunged. Agayne the prophet Esay sayeth: To what thing will ye make God like?

Psal. 102. Malach. 1.

Esay. 40.

Or what Image will ye set vp vnto him? Shall the Karuer make a karued Image? And shal the Goldsmith coner him with Golde, or cast him into a fornace of siluer plates. &c.

Eusebius writeth, ý the vse of Images came from the Heathen vnto vs. *Eccle. Hist. Lib. 7. Cap. 14.* And not without a cause. For although in the olde Testament there were many holy Patriarches, Iudges, Kynges, Priestes, Prophetes, Martyrs, Matrones, Wydowes and Virgines, whiche were noble and worthy myrroures of vertue & Godlynesse, most worthy to be had in remembraunce: yet rede we not, that there were any Images made of them, or set in places, where the people of God came together for to praye. And ý Iewes at that tyme were the peculiar people of God. They remembred the manifolde commaundementes of God concerning the not making & not worshipping of Images, & therfore coulde they not abide Images neither priuatly nor publiquely. Agayne in the Primatiue Churche, no Images were suffered in Christen mens Temples and

Eusebius.

Images came from the Heathē

No Images were made of gods saints in the olde Testament

Oratories, as we may see by the histo-
rye of *Epiphanius*, whiche did not onely
cutte the Image that hanged in the
Church on peces, but he also affirmed,
that it is contrary to the Christen re-
ligion to haue the Image of any man
in the Churche of Christ.

Erasmus Roterodamus.

Erasmus Roterodamus a most diligent
searcher of antiquities, writeth, that
vnto the time of Saint Hierome there
were men of an approued and sounde
Religion, whiche coulde not abyde a-
ny Images, in the Churches, neither
painted nor grauen, nor yet wouen, no
not somuche as the Image of Christe.
Eras. in catechesi. Saint Hierome liued.
In the yeare of our Lorde. 387.

Cornelius Agrippa.

Cornelius Agrippa writte of Images
on this maner. The vngodlinesse and
foolishenesse of the Egyptians concer-
nynge Images was wonderfull. And
from them came the lyke fondenesse
vnto all nations, whiche corrupte vsa-
ge of Religion of the Heathen, when
they began to be conuerted vnto the
fayth of Christe, infected oure Reli-
gion also, and brought in our Churche
Idolles and Mahomettes, with ma-

The begin ning of our Images.

ny

ny pompouse barren Ceremonies of the whiche those auncient and true Christians knewe nothynge at all. Hereof came it to passe, that we brought into our temples the dumme Images of oure Saintes and set them on Godes altares with greate solemnitie, honour and worship. And where we thynke it an vnsemely thynge for man, whiche is a true Image of God, to come vp, euen there place we dead Idolles, and to them we make curtesye, to them we gyue kysses, to them we offer, to them we gyue gyftes, vpp̄ them we hange precious iewelles, to them wee applye miracles, wee bye pardons, to them we go on pylgrimage, to them we make bowes, to them we gyue worshippe, and doe all the honoure that can be deuised. And yet can it not be expressed, into howe greate superstition, I wyll not saye Idolatrye, the rude and vnlearned people doe fall thorough Images, the Priestes winkyng at the matter, forasmuche as hereof they haue no small lucre and aduauntage.

Abhomination.

Images cause of Idolatrye.

And here they defend thēselues with the

The Fāsy of Gregory concerning Images.

the wordes of *Gregory*, whiche sayth, that images are the bookes of the rascal and common people, for such to remembre thinges by, and to reade in, as haue no learnyng, that when they see them, they may be allured to remember and consider God.

Gods commaūdemēt forbiddeth Images.

But these be fonde fantasies of *Gregory* going about to excuse the matter, although in deede that holye man alloweth ymages and not the worshypping of thē. But the commaundement of God, which plainly forbiddeth images, is farre otherwise. For it becommeth vs not to learne of the forbidden booke of Images, but of the booke of God, whiche is the boke of the Scriptures. Ye therfore that desyreth to knowe God, let him not seeke it of the Images of Painters and Keruers, but as John saith, let him searche the Scriptures, whiche beare witnesse of him. And they that can not reade, let them heare the worde of the Scripture. For Faith, as Saint Paule saith, commeth by hearyng. And Christ saith in John: My Sheepe heare my voyce. Agayne, if no man (as Christ sayth) can come to

Iohn v.

Rom. x.

Iohn. x.

Iohn vi.

him

him excepte the Father drawe him, and no man can come to the Father, but by Christe alone: why take we awaye the glory from God, and geue it to Pictures & Images, as though they were able to bringe vs vnto the ryght knowledge of God. &c. Iohn. 14.

Of Baptisme.

POpe *Victor* the fyrst commaunded, that baptisme should be ministred to al men indifferently at Easter. Notwithstandyng if any desyred (necessitie so requiryng) to be baptised at other tymes: he ordayned, that they myght lawfully be baptised in all places and at all tymes, yea and that with any kynde of naturall water, halowed or vnhalowed eyther by a Layman or by a Laywoman. In the yeare of oure Lorde. 198. *Grat, Fascic. Temp. Lib. Concil. Poli. D. Barnes.*

Baptisme ministred at all times and in all places, and of all persons, necessitye requiring. Herof came it, that Widowes Baptise infants

Pope *Gelasius* ordayned, that Baptisme shoulde be openlye ministred at Easter and at Witsontyde, yea & that freely. In the yeare. &c. 494. *Isidor Grat.*

The Baptisme of infantes.

About that tyme also there was a Councell holden in Spayne, where it was

was enacted, that young infantes (if nede were) myght be baptised on the same day that they were borne. *Isidor in Concil. Pantal.*

Pope *Leo* the seconde decreed, that Baptisme myght be ministred euery day: where as in the primatiue Church as it appeareth by auncient writers, the Sacrament of baptisme was not commōly ministred, but at two tymes in the yeare, that is to say, at Easter and Witsontyde: at whiche tymes it was solemnely and with greate reuerence ministred in the presence of all the congregation. In the yeare of oure Lorde. 676. *Lib. Concil. Volat. Pol. Chron.*

A goodly custome.

Monkes maye not baptise, nor be Godfathers.

Pope *Gregorye* the firste made a decree, that Monkes shoulde not baptise, nor be Godfathers to children at their baptisme. In the yere of our Lord. 590 *Sabell. Pantal. D. Barns.*

This decree did Pope *Eugenius* the thyrd renue. In the yeare of our Lord. 1147. *Lib. Concil. Chron.*

Nunnes maye be no Godmothers.

The aforesayd *Gregorye* also ordayned, that Nūnes by no meanes should be Godmothers to chyldren eyther at Baptisme or at Confirmation. *Chron. Ioan.*

Ioan. Stella.

Pope *Calixte* the seconde pronounced all suche excommunicated, as toke money eyther for baptisyng or for burying. In the yeare of our Lorde. 1120. *Ioan. Tilio. Volat. Pantal.*

Baptisme and buriall free.

Pope *Nicolas* the first ordained, that the sacrament of baptisme should stād in effecte, although it were ministred of a Pagane and Infidel. In the yeare of oure Lorde. 871. *Achilles. Dist. 4. De consecratione.*

Baptisme ministred of a Pagane is of force.

The same Pope made a decree, that baptisme shoulde not be twyce ministred to one person. *Ioan. Philip. Bergom.*

Baptisme may not be reiterated.

Pope *Iginius* decreed, that children, whiche were to be Christened, shoulde haue a Godfather and Godmother for to be witnesses that they were baptised. In the yeare. &c. 143. *Lib. Concil. Sabell. Polidor. D. Barns.*

godfathers and godmothers, One Godfather at Baptisme.

Pope *Leo* the third appoynted, that when the childe is eyther christened or bishoped, he should haue but one Godfather, be it a man childe or a woman childe. In the yeare of our Lord. 817. *De consec. Dist. 4. Capi. Non plures. Guil. Durand. Ioan. Stella. Phil. Bergom.*

Pope

No father may be god father to his owne childe.

Pope *Theodore* the fyrſte made a decree, that no father ſhould be Godfather to hys owne ſonne or doughter: nor no mother Godmother to her own ſonne or doughter. In the yeare of our Lord. 936. *Ioannes Laziardus.*

Per quã regulam?

Item, he ordayned, that if any man were Godfather to another mannes doughter, hys ſonne myght not afterward take her to wife. 30. *Queſt.* 1. *Cap. Non Oportet.*

What leoperdye is there in the matter.

Pope *Vrban* the ſeconde made a decree, that a man and his wife may not be Godfather and Godmother to one childe at Baptiſme. 186. 30. *Queſt.* 4. *Cap. Quod autem.*

A doubtful kind of baptiſing.

Pope *Alexander* the thyrd ordayned, that when it is doubtefull, whether the childe be baptiſed or not, he ſhoulde be baptiſed on this maner: *If thou be baptiſed, I baptiſe thee not agayne, but if thou be not baptiſed, I baptiſe thee in the name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.* In the yere of our Lord 1161. *Guilihelmus. Durandus.*

Ceremonies about Baptiſme.

Pope Leo, Pope *Damaſus*, and Saint *Ambroſe* brought in the exorciſmes & conjurations, the benedictions & bleſſings,

sings, with the other solemne ceremonyes. *Guil. Durand.*

A mad and a folyshe decree.

Pope *Celestine* made a decree, that neither young children, nor any other of what age soeuer they bee, shall bee christened, before ẏ preests thorow their conturations, breathings, spittyngs & saltings do driue the deuill out of thē. In the yeare, &c. 428. *Chron. Germ. Dist. 4. de Cons.*

Oyle creame crosses.

Pope *Clement* the fyrst put oyle and creame to the baptisme, and cōmaunded, that all ẏ shall be baptysed, should be annoynted therewith, & crossed in ẏ forehead. In the yere, &c. 92. *Chron. Lib. Concil. Ioannes. Laziardus.*

Pope *Siluester* the fyrst also ordayned, that al ẏ were baptised, should be annoynted with oyle & creame. In the yeare, &c. 315. *Plat. Volat. Sabell.*

Oyle and creame free.

In the Councell *Braccarense*, it was ordayned, that there should be no money payde for oyle and creame. wherwith ẏ infantes be annoynted in their baptisme. *Lib. Concil,*

The womens baptisme.

In the Councell holden at *Chartage*, it was decreed, ẏ a woman althoughe neuer so well learned, maye not pre-

sume to baptise, except necessitye compelleth. *Concil. Durand.*

A good prouiso, and a profitable.

In the councell *Ilerdense*, it was ordayned, that euery prieste that can not haue a fonte of stone, maye haue any other conuenient vessell meete for that purpose. Prouided alwaye, that it be neuer after caryed out of the church *Guili. Durandus.*

Of the Lordes Supper, commonly called of the papistes, *The sacrament of the altare.*

Vnleuened breade.

POpe *Alexander* the fyrste commaunded, that only vnleuended bread should be vsed at the Lords supper. In the yeare, &c. 119. *Lib. Concil. Grat. Plat. Sabell.*

☞ Before that time the bread appointed for the Lords Supper was indifferent, whether it wer leuended or vnleuended. Notwithstanding the Grekes from the Apostles tyme vnto this daye haue euer vsed leuended bread in the ministration of the Lordes Supper, as they vse also wine only in their cuppe, where as suche as be vnder the Pope custo-

customably mingle water w̄ the wine according to Pope *Alexanders* decree.

The carnal presence of Christ published by pope Nicolas in the sacrament.

Pope *Nicolas* the seconde decreed, ꝑ the bread and the wine, whiche are set vpon the altare, are not only after the consecration, the sacramentes of ꝑ bodye and bloud of Christ, but they ar also the very self same body and bloud of our Lord & sauiour Jesu Christ, ꝑ was borne of Mary the Virgine, so that the very bodye of Christ is there truly and vnkaynedly handled of the priests handes, broken and torne on peces with ꝑ teeth of ꝑ faithfull. In the yere, &c. 1961. *De consecrat. Dist. 2. Ego. Berengarius.*

Trāsubstā tiatiō deuised and cōfyrmed.

Pope *Innocent* the third assembled at Rome in the councell *Laterane* a wonderfull swarme of spirituall smeared shorelinges to the number of. xii. hundred and odde, wherof. viii. hundred at the least wer monkes, fryers, chanons, and such other monkyshe monstures, which with one consent for ꝑ maintenaunce of theyr beastly idlenesse & idle beastlinesse, deuised & confyrmed ꝑ doctrine of transubstātiatiō, making it an article of our faith to beleue in payn of

damnation, that after the prieste hath whispered ouer ẏ bread & wine a fewe latine words, as *Hoc est enim corpus meum. Hic est enim sanguis meus, &c.*: the bread is turned into the natural bodye of Christ, flesshe, bloud & bone, sinowes, guttes & loynes, euen as he was borne of Mary the Virgine, and hanged on ẏ crosse. Agayne the wine is turned into ẏ very naturall bloud of Christ, which he receaued of Mary the Virgine, as it was shedde for our redemption on the crosse, no substance of bread and wine remayning, but the very substance of bread & wine turned vnto the naturall substance of the body & bloud of Christ, onely ẏ accidentss of bread & wine remaining, this monsture of transubstãtiation was hatched and brought forth by Antichrist and his chaplaynes. In the yeare, &c. 1215. *Decret. de summa trinitate, Cap. Firmiter.*

But as this doctrine of transubstantiation was vnknowen to the Church of Christ before ẏ wicked and vnlawfull assemblye of ẏ venimous dragon pope *Innocent* & hys pestilent papistes: euen so lykewyse from ẏ beginnyng,

vnto

vnto thys daye would ỳ churche of the Grekes neuer receaue it, but allwayes haue abhorred it as a newe & straunge, yea, a deuelysh and damnable tradition of Antichrist, as they in lyke manner woulde neuer admit that wicked & execrable traditiō of receauing the sacrament of Christes bodye and bloude vnder one kynde contrary to the institution of Christ, nor the damnable and deuelyshe decree of the syngle lyfe of prieſtes, although that Romyshe Antichrist with the Satanicall Sectaryes haue ſoughte all meanes poſſible to bring it to paſſe.

The Grekes would neuer admit trāſubſtantiation.

Pope *Honorius* the thyrd dyd not only commaunde, ỳ the ſacrament of the altare (as the papiſtes terme it) ſhould be worſhipped and kneled vnto of the people, but alſo that it ſhould be borne vnto the ſycke after a moſt comely ſort with al reuerence and honour, yea and that with candlelight alſo, thoughe it be at hye noone dayes. In the yere, &c. 1214. *D. 3, Tit. 1. Cap. 10. Lib. Concil. Pant.*

The ſacrament worſhipped, & caryed about to the ſicke, &c.

Pope *Innocent* the thyrde ordayned, that the ſacrament of the altare ſhould be kept in ỳ churches cōtinually vnder

The ſacrament reſerued.

locke and keye, to the entent to be in a redinesse at al times, least, saith he, thei that are sicke, should want ỹ spirituall cõfort in ỹ troublesome tyme of death. In the yere, &c. *Lib. Concil. Chron. Pant.*

Agaynste ỹ reseruation of the Sacrament.

But in ỹ primatiue church there was no such reseruation and kepyng of the sacramental bread eyther for the sicke or for the hole, as it is at this presente. For in the Apostles tyme and manye yeares after, if any bread remayned of the communion, it was not reserued & hanged vp in the Pixe to be worshipped, as the vse is among the papistes, brought in by the deuil and Antichrist, but it was geuen to the poore people to eate. And in the tyme of *Hesichius* & of *Origen* (as their commentaries vpon *Leuiticus* do testifye) the bread that remayned after the cõmunion, was brent to ashes. And *Clement* Pope of Rome made a decree, that if any of the sacramentall breade remayned, after the Lordes Supper was once done, the clarkes should not reserue it to be hanged vp and worshipped, but consume and eate it. The old custome was this

Li 4, ca. 3, 6

sayth *Euagrius* in hys ecclesiasticall hi-

storye

ſtorie, that when much of the holy partes of the vndefyled body of Chriſt our God did remayne, that the young children, whiche were wonte to goe to ſchole, ſhoulde bee called to eate them, And Saint Hierome witneſſeth alſo in hys commentarye vppon Sainte Paules Epiſtle to the Corinthians, that after the communion, whatſoeuer they lefte, ſayth he, of the ſacrifices (*he meaneth the ſacramentall breade and wine*) they conſumed it there together in the Churche, eatyng their common Supper. In i. Cor. cap. xi.

Pope *Iulius* the fyrſt appointed, that the Sacramente of the altare ſhoulde not be miniſtred with milke. In the yeare of oure Lorde. 338. *Guili. Durand.* Notwithſtanding we read, that in the tyme of Pope *Innocent* the eyghte, it was ſuffered, that the prieſtes of *Norduegia* mighte ſyng Maſſe with water for lacke of wine. In the yeare, &c. 1484 *Math. Palmer. Pantal.*

Pope *Innocent* the third bearing rule it was ordained in the councel *Laterane* y when ſoeuer the Sacramente of the altare is caryed aboute, there ſhoulde A vile & a wicked decree,

be borne before it a bel ringing with a light to cause the people to knele down and worship it. In the yeare, &c. 1195. *Iacobus de Visaco.*

Can the mouse or any other beast eate ỹ body of Christ.

In the councell *Arelatense* it was decreed, ỹ if any priest were negligent in keping the bodye of Christ, so ỹ eyther mouse or any other beaste did eate it, ỹ priest for hys offence should do penance fortye dayes. *Dist. 3. De. consecrat.*

Priests only must carry the sacrament to the sicke.

In the coũcell *Remense* it was enacted, ỹ whereas afore the manner was for the priests oftentymes to deliuer ỹ sacrament of Christes body and bloud to Laymen and to Laywomen, yea to childrẽ for to beare it vnto the sicke: the priestes from thencefoorth shoulde no more so do, but beare it themselues vnto them, saying, that it is an horrible and detestable thing for such to carye the holy body of the Lord to ỹ sicke: whiche are forbidden to come into the Chauncel, or to approche nye vnto the altare. *De consec. Dist. 2.*

Except it be to offer.

Lay people may not touche ỹ sacrament with theyr handes.

In a certayne councel holden at *Rotomage*, it was decreed, ỹ the sacrament should be geuen from hencefoorth neyther to Laymen, nor to Laywomen in their

their handes any more, but ỳ the priest should put it in their mouthes, contrary to the vse and practise of the primatiue church and many hundred yeares after. *Lib. Concil.*

Pope *Boniface* the second made a decree, that at the ministration of the Lordes Supper the people & the Clergy should be present, not to be gasers, but partakers of those holy mysteries. In the yeare. &c. 529. *Ioan. Stella.*

A good decree.

Pope *Anacletus* decreed, ỳ a priest, whensoeuer he doth cõmunicate, shall haue two at the least to be partakers with him: and that such as be present, and will not communicate shal as vngodly persons be excommunicate, and put out of the cõgregatiõ. In the yeare &c. 101. *Grat. Plat. Phil. Bergom.*

A godlye lawe and worthye to be practised

In the cõsell *Antiochen* it was likewise agreed, that suche as were in the Churche, and present at the common prayers, & heard the preaching of gods worde, and yet refused to receaue the Lordes Sacrament, they should be taken for none of the number of the true Christians. *Lib. Concil.*

Pope *Zepherinus* appoynted, that all

The age of the communicantes.

that professe christ, or beare the names of Christiãs, being of the age of twelue or thirtene yeres or vpwarde, should at the least once in the yere (as at Easter) receaue the Sacrament of the body and bloud of Christe. In the yeare. &c. 208. *Plat. Sabell. Volat. Laziard. &c.*

Thrice in the yeare, the holy communion is to be receaued.

Pope *Fabiane* commaũded, that euery Christian should receaue the Sacrament of Christes body and bloud thrice in the yeare, that is to say, at Easter, at Witsontide, and at Christmasse. In the yere of our lord. 242. *Eusebius. Plat. Sabell. Volat. Ioan. Stella. Pantaleon.*

In the Councell *Agathense* it was decreed, that those seculare men, which did not receaue the Communion at Christmasse, Easter and Witsontide, shoulde not be taken for true Catholikes. *Lib. Concil.*

A fonde decree.

There is a decree, as *Guilhelmus Durandus* writeth, that suche as ought to receaue the Sacrament at Easter, muste abstayne *ab amplexibus*, that is to saye, from gyuing their wiues the due beneuolence, as Sainct Paule calleth it, three dayes afore, and three, or fiue, or vii, dayes after, as though the act

acte of Matrimonye were vncleane, when notwithstandyng the holy Apostle calleth Wedlocke honorable, and the bedde vndefiled. *Rationale di. off.* Heb. 13.

Of receauing the Sacrament vnder *both kindes according to Christes* Institution.

A good and godly law. The sacramēt ought to be receaued vnder both kides

POpe *Gelasius* ordayned, that all Christians, be they spirituall or temporall, as they terme them, shoulde receaue the Sacrament of the body and bloud of Christ in both kinds according to Christes institution: and that if any would not so receaue it, the same should abstayne from the whole. In the yeare of our Lord. 494. *dist. 2. de consecrat. cap. Comperimus.*

Pope *Iulius* the first also commaunded, that the people should receaue the mysteries of Christes body and bloude accordyng to Christs institution, both the breade and the cup, one seuerall from the other, as the Apostle sayth: let a man examine himselfe and so eate of that breade, and drinke of that cup. In the yeareof our Lord. 338. *de consecrat. dist. 2. cap. Cum omne.*

In

In a certain councell holden at *Basile*, it was concluded, that according to christes institution the lay people also should receaue the Sacrament in both kindes. And this decree was not onely established by the authoritie of the emperour *Sigismund*, and the cõsent of the other noble and learned men, whiche were there present, but it was also confirmed, approued, and allowed by Pope *Eugenius* the fourth. In the yeare. &c 1430. *Lib. Concil. Chron.*

Not only in the primatiue churche, but also in the time of *S. Cipriane. S. Hierome. S. Ambrose. S. Austen. S, Iohn Chrisost. &c.* and many hundred yeares after, the lay people receaued the Sacramẽt of Christes body and bloud vnder both kindes, as they lykewise had the Sacramẽtal bread geuen thẽ in theyre hãdes and not put in theyre mouthes, as the Papistes vse in these our dayes. Are not these the wordes of saint Ambrose vnto the Emperoure *Theodosius*, when he would haue receaued the Sacrament, comming blustring and blowyng from sheding innocent bloud: *O Emperour*, saith he, *howe shalt thou with*

such

such handes take the holy body of the Lorde With what foliſhe hardineſſe ſhalt thou receaue in thy mouth the cup of the precious bloud, ſeing that thorow the madneſſe of thy wordes ſo muche bloude is wrongfully ſhed: Seuen thouſand men, ſayth the hiſtorye, were ſlaine at the commaundement of the Emperour. *Tripar. hiſt. Lib. 9. cap. 30* That this Emperour *Theodoſius* was a lay man, the Papiſtes themſelues will confeſſe I doubt not. Here then learne we two notable thinges, one is that in the tyme of S. Ambroſe, the lay people accordyng to Chriſtes inſtitution, receaued ỹ Sacrament vnder both kinds The ſecond is, that the lay people alſo had the Sacramentall bread geuen thē into theyr hande of the miniſters, and not thruſt into theyre mouthes, as the maſſyng Papiſtes vſe at this daye but this godlye plant of Chriſte, hath that wild bore of Rome with his Antichriſtiane and filthy pigges roted vp, ſubuerted and deſtroyed. *Take eate*, ſayth Chriſte *Drinke ye all of this*, ſayth he. *Matth. 26. Marke. 14. Luke. 22. 1. Cor. 11.* All ſaith he, and not prieſtes only.

The cup of the myſterie of Chriſtes bloud

Note.

bloud was so freely suffred before the tiranny of the Romish bishop preuayled, that not onely it was ministred to auncient people, but also to yong children, as the monumentes of the olde writers do manifestly declare. *Cipr. in serm. de lapsis.*

All the east churche receaue the Sacramēt vnder both kindes.

The *Grekes*, the *Ethiopes*, and the *Bohems*, with diuers other nations (as histories make mention) haue vnto this daye alwayes obserued and kepte the auncient and Apostolique maner of receiuing the Sacramēt vnder both kinds according to the institution and ordinaūce of ỹ Lorde Christ, by no meanes obeying the wicked decree of ỹ bishop of Rome vnto the contrary.

Of receiuing the Sacrament vnder *one kinde after the popes inuention.*

Whē ỹ misstery of the Lords blud was taken away from the communion of the Laytye.

POpe *Innocent* the thyrd (as some write) did firste of all forbid in the councell *Laterane*, that the lay people should receiue the holy communiō of the body and bloud of Christ vnder both kindes: about the yeare. &c 1215. Other affirme (whiche I iudge to be more true) that that wicked decree of

of taking awaye the cup of the mysterye of Chzistes bloud from the laye people contrary to chzistes institution and commaundement, was first of al graũted confirmed and established in a coũcel holden at *Constance*, the xiii. session, where ỹ most famous clerk *Iohn Wicklief* our countrey man was condemned for an heretike, & the two learned men *Iohn Hus* & *Hieronymus de Praga* were most cruelly and most vniustly murthered and brent also for heretikes of the bloudy Papists, notwithstandyng the Emperours safeconduct, for denyng the Popish article of *Transubstantiation* and mayntenyng the receyuing of the Sacrament vnder both kindes. In the yeare. &c. 1415. This is worthie to be noted, that the Papistes them selues in that theyr deuilish decree confesse and graunte, that Chzistes institution is, that the lay people shoulde receaue the Sacrament vnder both kinds, and that in the pzimatiue Churche all the communicãtes did not only receiue the mystery of chzists body, but also ỹ mystery of Chzists bloud, one seuerall from the other, accozding to ỹ institucio of chzist

Iohn Wicliffe, Iohn Husse, Hieronimus de Praga.

With what forhead thẽ dare ye, O vnshamefast Papists, alter the institucion of Chzist.

And

And notwithstandyng the premisses, they straightly charge and commaũde, that from that time forwarde, none of the Laytye shal receaue the Sacramẽt, but onely vnder the kind of bread, and that they must beleue certeinly and by no meanes doubt, that the whole body and bloude of Christ is truely contayned as well vnder the kinde of breade alone as vnder the kinde of wine also: & that therfore it is sufficient for the laytye to receaue the Sacrament vnder one kynd, and that whosoeuer frõ that tyme fourth shall presume to receaue the Sacrament vnder both kindes (except he be an holy annoynted) or think of this decree otherwise than well: he shall be taken, iudged, condemned and punished like an heretike accordyng to the appointment of the ecclesiasticall lawes, that is to say, brent to ashes, as the good mõke of *Eye* in Suffolk was in the dayes of kynge *Henry* the eight, O wouish and bloudy Antichristes. A Christen man to be murthered for obeiyng the commaundemẽt of Christ, yea, and that of them, whiche will be taken for the heades of Christs church, whiche

The good Monke of Eye.

whiche also ought rather to shed theyr owne bloude, than ỹ any iot or title of Gods worde should be left vndone? O tirannye incomparable. It is not lawfull eyther to put to or take ought frõ ỹ testament of a mortall man, if it bee once allowed: and shal ỹ vile dongehills of the earth presume to alter & chaũge the blessed and euerlasting Testament of ỹ only begotten sonne of god, whith he sealed with his most precious bloud & deliuered to his church to be inuiolably kept vntil his returne? *Drinke ye all of thys*, sayth Christ, and not ye smeared shorelyngs only.

Gala. iiii.

Math. 26.

In a councell holden at *Basile*, it was decreed, ỹ not only the lay people, but the priests also, when they themselues make not Goddes body, shuld communicate onely vnder one kynde. In the yeare, &c. 1437.

Priestes may not receaue vnder both kindes, except they Masse.

Of confyrmation or bishopyng of Children.

The bishopping of children.

POpe *Clemene* the fyrst (as the papistes sayne) fyrste of all ordayned the confyrmation or bythopping of children, and commaunded ỹ

the childe being once baptised, should as sone as is possible, be bishopped. For sayth he, he is no perfect christiã which not of necessity, but of negligence or of set purpose leueth this thing vndone. In the yere, &c. 92. *Lib. Concil. Fas. Temp. Pol. Pantal.*

Some attribute this decree to pope *Siluester* the fyrste, whiche liued in the yeare, &c. 315. *Plat. Volat. D. Barns.*

Bysshops only muste confirme chyldren.

The aforesaid pope also appoynted, ẏ none should consecrate the oyle and creame, but bysshops onely, and ẏ they likewise, & none other, should confirme children. *Plat. Volat.*

Pope *Iginius* ordayned, that children shoulde haue a Godfather or Godmother, when they were confyrmed and catechised. In the yeare, &c. 143. *Ioannes Laziardus.*

Bysshops must be fasting, when they confyrme children. Rules concerning cõfyrmation.

In the councell *Meidense* it was ordained, ẏ bishops shuld be fasting, whẽ they confyrme children. *Lib. Concil. Dist 5. de consecrat.*

In a councel holdẽ at *Aurelia*, it was decreed, ẏ the sacrament as they cal it, of confirmation, shuld be geuen to such young ones as were of perfect age, as

xii. or

xii, or xv. yeares olde, & to such as were come to mans state: and ỹ all such, before they be bishopped, should be shriuē, and come fasting to their byshoppyng. *Lib. Concil. Guilielmus. Durand.*

Of Matrimonye.

POpe *Euaristus* made a law, ỹ al priuye contracts of Matrimony, ỹ were made without ỹ consente of the parents, should be of no force: and ỹ the mā & the woman should be openly maryed together in the church, of a priest before the congregation, or els ỹ maryage to be taken as adulterous, incestuous and abhominable. In the yeare, &c. 110. *Lib. Concil. Epist. 1. ad episc. Aphrican. Polid. D. Barns.*

A lawe not to be despysed.

Pope *Sother* decreed, ỹ no wife should be holden lawful, except she were fyrst blessed of a Priest. *Ranulphus. Cestrensis.* Agayne, ỹ al mariages should be made not secretly, but openly, and with great solemnitie. In the yeare, &c. 168. *Grati. Volat. Sabell.*

Agaynst priuy cõtracts and stollen maryages.

The same law also made Pope *Nicolas* ỹ fyrst. In the yere of our Lord. 87.

Quæst.3.Cap.1.Nostrates. Laziard.

A goodlaw

Pope *Hormisda* likewise strayghtly commaunded, that the mariage of the Christians shoulde not bee celebrated in hocker mocker, but openlye in the Church of Christ before the multitude In the yeare, &c. 514. *Qu.5. Cap. Nullus fidelis. Ioan. Stella.*

Halowing of the wedding bed.

Pope *Martine* the fyrst ordayned, that the man and hys wife shuld not lye together, before the priest had blessed thē and halowed their bed. In the yeare, &c. 643. *Chron.*

A wicked acte.

Pope *Theodorus* dyd inhibite fyrst of all, that a man might not mary y mayde, to whom his father was Godfather. In the yeare of oure Lorde. 636. *Sabell. Gratian.*

Degrees of maryng.

Pope *Fabian* made a decree, that no mā shuld marrye any of his kyndred with in the fyfth degree, In the yere, &c. 242. *Grat. Sabell. Volat. Plat.*

Pope *Iulius* the fyrst made a lawe, that no man should marrye any of his kyndred vnto the seuenth degree. In the yere, &c. 338. *Can. 35. q. 3. Null. Pol. Pant.*

This lawe was afterwards confyrmed by *Gregory* the fyrste. But Pope

Innocent

Innocent the thirde diſalowing the decrees both of Pope *Iulius* and of Pope *Gregory*, renued the decree of Pope *Fabian*, licenſyng al men to marrye from the fourth degree vpward, as it is ſpecifyed in a decree, that beginneth, *Non debet*. In the yeare, &c. 1215. *Paul. Phrig. Polidor. Pantal.*

A more reaſonable decree.

Pope *Honorius* the thirde ordayned, that if any womã would come, & declare before the ordinarye, ẏ her huſbande is not able to geue her ẏ due beneuolence although it be three yeares after they haue bene maryed, ſhee ſhall be ſeparated from her huſbande. In the yeare of our Lord. 1214. *Dec. 5. Tit. 33. Cap. 28.*

In homely matter.

Pope *Nicolas* ẏ fyrſt decreed, that no mariage ought to be ſolemnized in the tyme of Lente, In the yeare, &c. 871. *Grat. Chron.*

Maryage forbidden in Lent.

There is alſo a decree made in the councell *Ilerdenſe* that frõ *Septuageſime* vnto the *Octaues* of Eaſter, &, iii. wekes before the feaſt of S. John Baptiſt, otherwyſe called Mydſomer: again, that from Aduente vnto Twelfthyde after Chriſtmaſſe, maryage in no condition maye be ſolemniſed. If any preſume to

Whẽ mariage maye not be celebrated.

What if a man purchase a dispensatiō for money? Shal it not then be lawfull. A foulishe lawe.

marrye in those forbidden tymes, the popes lawe is, ỳ thei shal be separated. 3. *Qu.* 4. *Cap, Non oportet.*

Pope *Gregory* ordayned, that ỳ man, which sleepeth or lyeth with his wyfe, may not enter into the churche, before he hath washed himselfe with water, & made himself cleane. *Caus.* 33. *Quæst.* 4. *Vir cum propria.*

Of Auricular confession.

Confession of sinnes to the Curate

POpe *Innocent* the thirde ordayned auriculare confession in the councell *Laterane*, and commaunded ỳ al men, women and children, euē so many as are of age, shal at the leaste once in the yeare confesse their synnes to their own Curate. In the yeare, &c. 1215. *Paulus. Phrig. Maſſæ. Polid.*

Confession may not be disclosed.

The aforesayd pope also made a law that if any priestе dyd vtter, disclose, or tel abroade the confession of any man, he shoulde be thrust into a monasterye to do penaunce al the tyme of his lyfe. *De.* 5. *Tit.* 30. *Cap.* 13.

Pope *Gregorye* also made a law, that no confessour or ghostly father should be wrayе

bewraye any mans confession eyther by becke, signe, token, worde or by any other meanes. *Dist.6. de pœnitentia. Ca. Sacerdos. Ansel. Ryd.*

In the Greke Churche there was a certayne kynde of auricular confession vsed of such as should receaue the communion, more than a thousand yeares paste. Before they came to the Lordes Supper, their manner was to goe vnto ỹ minister, to learne of hym ỹ right vse of that holy mystery, and how they might prepare thẽselues to come worthely vnto that holy and heauenly table: Againe, if any thing troubled their conscience, to declare it to a godly learned minister, and to aske his councell and aduise in redresse thereof, as ỹ mãner at this present is in diuerse places of Germanye, where the Gospell is preached. Vnder the cloke of thys auriculare confessiõ, much mischiefe was wrought, in so muche it was proued, ỹ a certayne Deacon dyd most shamefully abuse a noble citizens wife diuerse times, when shee came vnto ỹ churche vnder this pretence, euẽ to be cõfessed.

If this were put in practise here in england: it were not amisse, namely for the routhlings sake.

Nectarius. Which thing when *Nectarius* bishop of Constantinople perceaued, he vtterlye abrogated and put awaye ỳ. articular confession, leauing the communicants to their owne consciences. In the yeare of our Lord. 395. *Hist. Trip. Lib. 9. Cap. 5. P. Phrig.*

Of Annoilyng, or extreme vnction.

The annoilyng of the sicke. POpe *Felix* the fourthe did institute ỳ such as were in extremes & like to die, shuld be annoyled. In the yere, &c. 515. *Chronic. Volat. Polydor. D. Barns. Pantal.*

Pope *Innocent* the fyrst ordayned also, that ỳ sicke shuld be ānoynted with oyle, being afore consecrate of a bishop In the yere, &c. 404. *Lib. Concil. Decret. de natal.*

Of prayeing for the dead.

Diriges & Masse of Requiem. POpe *Pelagius* the fyrst ordayned fyrste of all the funerall Crequies or Diriges wyth Masses of *Requiem* to be done for the dead. He also commaunded, that the priestes at theyr Masses shuld daylye praye for the dead in theyr seconde *Memento*. In the yere, &c. 52.

Grat. Plat. Pol.

Pope *Gregory* the thyrde commaunded, that oblations & sacrifices shoulde be offered of the Priestes at their Masses for ỳ dead. In the yere of our Lord. 740. *Nauclerus. D. Barns.*

Sacrifice for the dead

Pope *Leo* appointed the Masse to be a sacrifice for the dead. In the yeare of our Lord. 444. *Vol. Ansel. Ryd.*

The masse a sacrifice for the dead

Pope *Benet* the thyrd ordayned, that the Clergy should be present at the burial of the Bishops, and sing *Dirige* for their soules: and that the Bishops likewise should be present at the buriall of the Clergy, & syng *Dirige* also for their soules. In the yeare. &c. 861. *Chron. Plat.*

One good turne aske an other.

Pope *Iohn* the. xviii. at the instante desyre of *Oclilo* the Monke, appoynted one seuerall day in the yeare to praye for all Christen soules departed: which we cõmonly call the feast of all soules. In the yeare. &c. 999. *Chron.*

The feaste of al soules

Pope *Gregory* the fyrst by prayer obtayned of God (as they write) that the soule of *Traianus* the Emperour, which many yeares before had bene most miserably tormented in the most bytter paynes of hell fyre (where they saye is

A tale of a tubbe.

no redemption) was deliuered oute of hell, & brought vnto the glorious kingdome of heauen. In the yeare of oure Lord. 590. *Polichronicon.*

Of diuine seruice, as they cal it: *Mattens, Prime, and Houres,* Euensong. &c.

Ringing of belles to seruice.

POpe *Sabiniane* decreed first, that ỹ people should be assembled together to heare their diuine seruice at certayne houres of the day by ringyng of belles. In the yeare of our Lord. 603. *Volat. Fasci. Temp. Chron. Plat. Polid. D. Barns.*

An order for seruice.

Pope *Damasus* at the instance of the Emperour *Theodosius* commaunded. S. *Hierome* to take an order for the seruice to be vsed in Churches, and to appoint what prayers should be sayd on euery day, that there might be an vniformitie in the seruice. Whiche thing. S. *Hierome* did with all diligence, in somuche that he appoynted, what prayers and howe many Psalmes should be sayde euery daye in the weke. When he had finished the seruice, he sent it vnto *Damasus*, whiche did right well allowe it,

and

and commaunded, that all Churches ſhould vſe that order and none other. For before that tyme euerye Churche had ſuche prayers appoynted, as were thought by the Elders thereof moſte mete for the congregation, and ſerued beſt for the preſent time. In the yeare. &c. 371. *Guil. Durandas. Chron.*

Pope *Gregorye* the firſte brought in *Deus in adiutorium. &c.* and ordayned it to be ſayd euerye houre at ſeruice. In the yeare of oure Lorde. 590. *Plat. Iac. Phil. Bergom. Poly.* Deus in adiutorium.

Pope *Damaſus* thorowe the counceli of S. Hierome appoynted that *Gloria patri*, whiche, as they write, was made at the counceli of Nice, ſhould be ſayd at the ende of euerye Pſalme. In the yeare of our Lord. 371. *Volat. Sigeb. Polidor. Pantal.* Gloria patri

Pope *Gregory* the ſeuenth ordayned, that from Eaſter day vnto the Saterdaye before the feaſte of the Trinitie, there ſhuld be ſayd at Mattens, but. iii. Pſalmes and. iii. leſſons onely: at all other times. ix. leſſons. &c. In the yere. &c. 1073. Some wryte the contrary, and aſcribe thys inuention to *Alcuinus*, whiche Pſalmes. Leſſons.

whiche was scholemaster to Charles the great. *Guil. Durand. Chron.*

Legendes. The Legendes or liues of Saints, that be redde in the quiere at seruice time were made by *Paulus Longobardus* at the desyre of Charles the great. And he appoynted conuient lessons for euerye feaste of the Sainctes thoroughout the yeare. *Bergom.*

Vsuardus the Frenche Monke at the the desire of Charles the greate, made the booke, whiche is called, the *Martiloge. Iac. Phil.*

The Martiloge.

Pope *Gregorye* the fyrste, and Pope *Gelasius* brought in the Responses and Collectes, that be sayde at Mattens. *Guil. Durandus.*

Responses Collectes.

Pope *Damasus* added the Hymmes: whereof he himselfe made part, and the residue wer made by saint *Hilary*, saint *Ambrose*, and other. *Guil. Durandus.*

Hymnes.

Pope *Gregorye* the firste deuised the Anthemes, and made the tune or songs vnto them. *Guil. Durand. Ioan. Laziard.*

Anthemes.

Notwithstandyng some write, that in y tyme of Pope *Euaristus* Anthemes were brought into the Church by *Ignatius* Saint Iohn the Euangelistes disciple,

sciple, yea & that by this occasion *Ignatius* at a tyme standing vpon a certaine mountain heard the Aungels in Heauen singing Anthemes, Ye beyng moued by their example, ordayned in like maner that Anthemes should be songe in the churches, and Psalmes likewise after the Anthemes. In the yeare. &c. 109. *Phil. Bergom. Tripart. Hist.*

Pope *Damasus* ordayned, that the quier being deuided in two parts: they should singe one verse of the Psalmes on the one side, & an other on the other side. *Sigeb. Durand. Polid. Pantal.* The order of ỹ quiere.

Pope *Alexander* the second commaunded, that *Alleluia* should not be said nor song in the churches from *Septuagesima* vnto Easter euen: but in the steade of that, *Laus tibi domine.* In the yeare. &c. 1063. *Nauclerus. D. Barns.* Laus tibi.

The same commaundement gaue Pope *Telesphorus* also, as *Durand* writeth. *Rat. di. off.*

Pope *Innocent* the thyrde ordayned, that whensoeuer the Mary, or the holy Ghost, or saint Crosse is serued on the working daies, *Te deum* shal not be said at Pattens, nor *Gloria in excelsis*, & the Crede Te deū. &c Forbidde.

Crede at Masse. In the yeare of oure Lord. 1195. *Guil. Durand.*

Psalmes singing day and nyght.

Pope *pontianus* made a decree, that the Psalmes should be songe throughout all Churches both day and nyght. In the yeare. &c. 230. *Fas. Temp. Chron.*

Pope *Pelagius* the first commaunded first of al, that Prestes should say dayly Mattens of the day. In the yeare. &c 552. *Grat. plat. polid. Chron.*

Mattens of our Lady.

Pope *Vrban* the secõd ordayned likewise, that prestes should say euery day our Ladies mattẽs openly in ỹ church: and that vpon the Saterday the whole seruice shoulde be of our Lady. In the yeare. &c. 1086. *Sabel. Ioan. Stella. Naucle rus. pol. Durand. polichron.*

alleluia. &c forbidden.

Pope *Leo* the first commaũded, that in *Septuagesima*, and *Quadragesima*, and *Aduent*, and *Lent*, *Alleluya* should not be song, nor *Gloria in excelsis*. In the yere. &c. 444. *Durandus. Ioan. Stella. Iac. phil. Bergom.*

Te deum.

Sainct *Ambrose* and S. *Austen* made *Te deum*, as they write. *Catalog. Sant. Speculi. Eccles. Iac. phil. Bergom.*

Sainctes seruice.

Pope *Leo* the nynth made certayne songes of the Sainctes. In the yeare. &c.

ec.1040. *Sigebertus. Chron.*

Paulus Longobardus made this hymne, *vt queant laxis*, with diuerse other moe at the desire of charles ỹ great. *Bergom.* Vt queant laxis.

Pope *Zepherinus* made the *Legend* on Childermasse day, whiche begynneth, *Zelus quo tendat, &c.* and also the *Legend* of the decollation of Saint Johnn Baptiste. *phil. Bergom.* Legendes.

Pope *Gregory* the nynthe ordayned *Salue regina* to be songe in Churches with all deuotion and with all solemnitis. In the yeare of oure Lorde. 1225. *Blondus Crantz.* The maker of this Antheme was one *peter* Bishop of *Compostella. Guil. Durand.* Salue Regina.

Pope *Siluester* the second being Bishop of Rome, a certayne kynge of Fraunce, called *Roberte*, made thys sequence, *Sancti spiritus adsit nobis gratia*, and thys Hymne, *Chorus nouæ Hierusalem*, with these responses. *O Iuda & Hierusalem, O Constantia martyrum. Cornelius Centurio. &c.* In the yeare of oure Lorde. 995. *Guil. Durand. Antoni. Lazirdus. phil. Bergom.* Sequentes. Hymnes. Responses

Pope *Leo* the fourthe made these Collectes, *Deus qui beatum petrum. &c.* Collectes.

Deu

Deus cuius dextera. &c. In the yeare of our Lord. &c. 838. *Durand.*

Lent seruice

Pope *Paule* the first deuised the seruice for Lent. In the yere of our Lord 768. *Chron.* The same Pope also commaunded, that in the time of Lent, the diuine seruice shuld be done before the first houre in the morning. *Ioā. Lazard.*

The longe Letanie of Saintes.

Pope *Gregory* the fyrst ordayned the great longe Letany of Saintes with *Ora pro nobis*, whiche is song on Saint Markes daye agaynst the swelling and chyncough: and commaunded, that it shuld be song on that day throwout all the worlde. Thys Letanye is called *Septuplex Litania.* For Pope *Gregory* in this procession degonne first at Rome, dyd in the first place set the Clergye: in the seconde, Abbotes and Monkes: in the third, Abbesses with their Nunes: in the fourth, children: in the fifth, Laymen: in the sixte, widowes: and in the seuenth, maried folke. In the yeare. &c. 590. *Volat. Plat. Gail. Durand. D. Barns.*

A generall procession.

The Letany for gang dayes.

Pope *Leo* the first beyng Bysshop of Rome, or as some write, Pope *Hylarye* beareyngeaule, *Mamertus Claudius* Bysshop of *Vienna* inuented first of al those

iii. Ro-

iii. Rogation dayes, that are before the feast of Christes ascention, and made ỹ Letanies ỹ are song about the stretes & fieldes on those dayes, againste earth quakes, and tempest of weather, & peril of wilde beastes, &c. And it is called the Lesse Letanye for the difference of the more & greater Letanye, which *S. Gregory* ordayned to be sayd or song on S. Markes daye, whereof we haue before spoken. In the yere, &c. 444. *Plat. Christ. Massæ. Pol. Pant.*

Pope *Liberius* appoynted, ỹ there should be continual going on processions for warre, for famyne, for pestilence, for rayne, for drought & for suche other aduersities, as we be alwayes in daunger of, ỹ by supplications, prayers and fastings, we may escape them. In the yere, &c. 354. *Guili. Durand.* Processiõs continual.

Pope *Agapetus* appoynted ỹ people to goe processions on the Sondayes. In the yeare of oure Lorde. 533. *Volat. Plat. Petrus de natal. Fast. Temp. Polidor. D, Barnes.* Sondaye processions.

Pope *Pelagius* the fyrst ordayned funeral exequies or *Diriges* with masses of *Requiem* to be song or sayd for the dead Diriges & Masses of Requiem.

In ỹ yeare, &c. 552. *Plat. Pol. Grat. Chron.*

Burialles. Pope *Benet* the third ordayned, ỹ the clergie shuld be present at the burral of ỹ Bishop, & syng *Dirige* for their soules and ỹ the byshops likewise shoulde be present at the burialle of the Clergye & sing *Dirige* also for their soules. In the yeare of oure Lorde. 863. *Lib. Concil. Plat. Chron.*

Offices of Masse. *Alcuinus* the Frenchman, Scholemaster (as they say) to the Emperoure *Carolus Magnus*, made at ỹ desyre of *Boniface* Byshop of *Miguntia* diuerse orisons that be sayd in the masse, and also diuerse offices of diuerse masses, *Gaudeamus omnes in domino. Salue sancta parens. Requiem æternam, &c. Iacobus. Phil. Bergom.*

Seruice of ỹ Trinity. The same *Alcuinus* also made ỹ seruice of the Trinitye. *Guili. Durandus.*

Corpus Christi seruice. *Thomas of Aquine* ỹ Blackefryer made the seruice for the feast of *Corpus Christi* at the commaundement of pope *Vrban* the fourth. In the yeare, &c. 1262. *Petrus de natal. Platina.*

Rex omnipotens. A certayn mã called *Hermannus* made these sequences, *Rex omnipotens. Aue Maria, &c*, and these *Anthemes. Alma redemptor*

redemptoris mater, &c, and *Simon Bario-na, &c. Guilielmus. Durand.* Alma redẽptoris. &c.

Theodosius Bysshop of *Aurelia* made *Gloria laus*: and *Ludouicus* ỹ Emperour *Carolus Magnus* sonne commaũded ỹ it shoulde be song on Palme Sonday at the end of the procession in some highe and solemne place. *Chron. Guil. Durand. Nauclerus.* Gloria laus

Fulbertus a Bysshop made these re-spondes, *Stirps Iesse*, and *Solem iustitiæ*, and thys hymne *Chorus nouæ Hierusa-lem. Guili. Durand. Polychr. Lib*, 6. This Bysshop, as they saye, was so deuoute a man, and so deerely beloued of oure Lady the Virgine Mary, that when he was very sore sicke, and could taste no-thing, shee full graciously came downe from heauen, and gaue hym sucke out of her owne breastes and by thys mea-nes relyeued hym, and restored hym to hys healthe. *Libro. de miraculis. B. Mariæ* Stirps Iesse Solẽ iusti-tiæ. Charus no-uæ.

Athanasius Bysshop of *Alexandria*, made the Crede, *Quicunque vult saluus esse, &c Fast. Temp.* quicunquæ vult.

Stephen Bysshop of *Leodia* made the seruice of *S. Lamberte*, & of the inuentiõ S. Lãbertes seruice, &c.

of *S. Stephen* with the note for thē both *Fasc. Temp. Christ. Missæ.*

Sanctus deus, Sanctus fortis, &c.

This respōde *Sanctus deus, Sanctus fortis, &c*, which is song in ỹ church on good fryday: a certayne chtide, as they say, made & gaue cōmaundemente ỹ it should be song: and it was afterwarde confyrmed in the councel *Calcedonense*, about the yeare, &c. 444. *Fascic. Tempor. Christ. Missæ.*

Vitas patrū

Petronius Byshop of *Bononie* made ỹ boke called *Vitas patrum*. *Fasc. Temp.*

Pope *Theodorus* the fyrst being bishop of Rome, *Idosirus* bishop of *Hispalia* in Spaine, made ỹ office of ỹ masse which is cōmonly vsed in ỹ cathedral churche of *Hispalea*. In ỹ church, when ỹ prest lifteth vp ỹ sacrament at Masse aboue his head: The deacon standing by and turning himselfe to the people, crieth out with a loude voyce, & sayth: *Videte in quem creditis*. Loke vpon him in whō ye do beleue. Agayne, when the prieste singeth at masse the *pater noster* ỹ whole quere aunswereth at the ende of euery petition in the same prayer, *Amen*, cō trarye to the vse of all other churches. *Ioan. Laziard. Cestrens.*

Osmundus

Osmundus Bysshoppe of Salisburye, which for his exercise after hys graue studyes was wonte to write, to limne and to binde bookes, made the ordinall of the seruice of the Churche, and named it the *Consuetudinary*. *Ranulph. Cestrensis.* The Ordinall.

Petrus Heremita a frenche man of the city of *Annias*, fyrst of al deuised *Beades*, to saye Ladies psalters on. In the yere, &c. 1110. *Chr. Pol.* Beades.

Pope *Calixt* the thyrde made ẏ seruice of the transfiguration of Christ, & commaunded ẏ feaste to be celebrated and kept holy on the syxte daye of August. *Christ. Massæ.* Seruice of the transfiguration of Christ.

In the councell *Toletane* and *Gerundense*, it was decreed, that ẏ order of masse and of other diuine seruice with the ministration of the sacramentes, ẏ is obserued in ẏ cathedrall Churche, shoulde be kepte likewyse in all other churches of the same dioceese. *Lib. Concil. Durand.* Cathedral churches seruice.

In the Councell *Gerundense*, it was appoynted that the *Pater Noster* shoulde bee sayd euery daye, after that Mattens and Euensong bee ended. Pater noster

Lib. Concil.

Aue Maria at noone.

Pope *Calixt* the thirde ordayned, ỹ the greate bell shoulde bee tolled euery day at noone, or at. rii. of ỹ clocke, and ỹ the people hearyng the sounde of the bell, should strayghtwayes say an *Aue Maria*, in the worshyp of oure Ladye. In the yeare, &c. 1455. *Ioannes. Stella. Phil. Bergom.*

Tolling to the Aues.

Pope *Iohn* the xrii. made a decree ỹ after euensong bee done, the bel should be tolled thrice, and that then oute of hande euery man and woman shoulde streyghtwayes fall downe vpon theyr knees, and say three *Aue Maries*, in the honour of oure blessed Ladye Sainte Marye. In the yeare of our Lord, 1302. *Chronic.*

Pardoned Orisons.

Pope *Cement* the fourthe at the desire of *Lewes* King of Fraunce graunted three yeres of pardon *toties quoties*, to so many as deuoutly say these Orisons following.

Benedictum sit dulce nomen domini nostri Iesu Christi, & gloriosissimæ virginis Mariæ matris eius in æternũ & vltra. AMEN

Nos cum prole pia, benedicat virgo Maria.

Which is thus englished.

Blessed

Blessed be the sweete name of oure Lord Jesus Christ, & of the most glorious Virgine Mary his mother for euer and a day longer. *Sobeit.* The Virgine Mary with her Godly childe blesse vs. *Sobeit. Fas. Temp.*

Pope *Boniface* the eyght made thys prayer following, and hath graunted to al them ỳ deuoutly saye this prayer dayly before an Image of the crosse as many dayes of pardon *toties quoties*, as there be grauel stones in ỳ sea, or grasses on ỳ earth, or stars in ỳ fyrmament. Pardon plentye.

O altissima crux. O innocens sanguis. O pœna magna. O Christi penuria. O profunda vulnera. O lanceæ perforatio. O sanguinis fluctio. O cordis fractio. O dei amara mors O dei veneranda dignitas: adiuua me in vitam æternam. A M E N.

Which is thus englished.

O most highe crosse. O innocent blonde. O great payne. O the penurye of Christ. O the depe woundes. O the pearsyng thorowe of the speare. O the flowing of the bloud. O the breakyng of ỳ heart. O the bitter death of God. O ỳ worshipful dignitie of God: helpe me vnto euerlasting life. So be it.

Of playne song, prycke song, deſcant, &c.

Notes.

Guido Aretinus deuiſed firſt of al theſe fyre notes, *vt, re, my, fa, ſol la*, In the yere, &c. 1204. *Chriſti. Maſſæus.*

Plainſong. Pope *Gelaſius*, Pope *Gregory* ỹ fyrſte *S. Ambroſe* with other, brought in fyrſt of all ỹ playne ſong into the churches. *Antoninus. Guili. Durand.*

Prickſong. Deſcant. Pope *Vitalian* being a luſtye ſinger and freſhe courageous muſition hymſelf, brought into the church prickſong deſcant, & all kynde of ſweete and pleaſaunt melodye. And bycauſe nothing ſhould wante to delight the vayne, folyſh and ỹ idle eares of fond & fantaſtical men, he ioyned ỹ Orgāns to ỹ curious muſike. Thus was Paules preaching & Peters prayīg tourned into vaine ſīging & childyſh playing, vnto ỹ great loſſe oftime, & vnto ỹ vtter vndoing of Chriſten mens ſoules, whiche liue not by ſīging & pipyng, but by euery worde ỹ cōmeth out of ỹ mouthe of God. In the yere, &c. 653. *Plat. Volat. Chron. Polyd. D. Barns. Pant.*

Organs.

Math. iiii.

Of

Of singing in the Churche the *iudgement of diuerse learned men.*

FRāciscus: Petrarcha in his boke *De remediis vtriusque fortunæ* declareth ẏ *S. Athanasius* did vtterly forbyd singyng to be vsed in the churche at seruice tyme, bicause (sayth he) he would put away all lightnesse and vanitie, whiche by the reason of singinge doth oftentymes arise in the mindes both of the singers and of the hearers. Franciscus. Petrarcha.

S. Hierome reproued not only ẏ leud fashions of the singing mē in his time, but also their maner of singyng, when notwithstanding if the singing vsed in his tyme were cōpared with ẏ minsed musike that now beareth chief rule in Churches: it myght seme very graue, modest, and tollerable, & ours so light, vayne, madde, fonde, foolishe and fantastical, that Hickscorner himself could not deuise a more wanton and trifling pastime. We ought saith *S. Hierome*, to sing, to make melody, and to prayse the Lorde rather in minde than in voyce. And this it is that is sayd; *Singing and* S. Hierome.

Ephe. 5. *making melodie to the Lord in your hearts.* Let yonge men, sayth he, heare these thinges, yea, let them heare, whose office it is to singe in the Churche, that they must sing to god, not in the botte but in the heart: neither must their throte be annointed after the manner of Gameplayers with swete ointmits that in the Churche singyng more fitt for Gameplaces shoulde be heard: but in feare, in worke, in knowledge of the Scriptures ought they to sing vnto the Lorde. Let the voyce of the synger so sing, that not the voice of him that singeth, but the words that are read, may delight. *In epist. ad Ephe.*

There is a godly *Distichon* fathered on *S. Hierome*, which bicause it pertaineth to our matter, I thinke it conuenient also in this place to alleage.

Nõ vox sed votũ, nõ cordula musica, sed cor:
Non clamans sed amans, cantat in aure dei.

That is to say: Not the voyce, but the desire: not the Musical instrument, but the heart: not the cryer: but the louer singeth in the eare of God.

S. Cyprią. Sainct *Cipriane* that blessed Martyr sayth, that God is not the hearer of the voyce,

voyce, but of the heart: neither is he to be admonished with exclamations and outcries, whiche seeth the thoughtes, as the Lorde proueth and sayth: What doe ye thynke wyckednesse in youre heart? And in an other place: All congregations shall knowe, that I am the searcher of the raynes and hearte, that is to say, of the inwarde man. *Ciprian in orat. dom.*

Sainct Ambrose also sayth: It is without doubt a great incredulitie and vnfaithfulnesse to thinke thus of ỹ power of God, that thou canst not be heard, except thou criest out. Let thy worke cry: let thy faith cry: let thy minde cry: let thy passions and sufferinges cry: let thy bloud, as the bloud of holy Abell, crye, whereof God sayd to Caim: The voyce of thy brothers bloud crye vnto me. For he heareth in secrete, whiche maketh cleane in secrete. We can not heare man except he speaketh vnto vs: but vnto god, not words but thoughts doe speake. *Lib. de Caim & Abel.* Saint Ambrose. Gene. 4.

S. Austen would, ỹ the Comon prayer in Churches should be so distinctly and plainly set forth, ỹ the people, whiche S. Austen.

are

are presēt might perfectly vnderstand them, & say *Amen*. *Lib. de Catechis. Rud.*

In an other place he declareth, that *Athanasius* Bishop of *Alexandria* in his Churche vseth such manner of singing as was in a manner nothing els, than a plaine reading. *Lib. confes. 10. cap. 33.*

S. Gregorye. *S. Gregory* did greatly disalowe certaine Deacons at Rome in hys tyme, which, when they ought by their office to haue giuen their minde to the preaching of the gospell, and the prouision making for the poore, set all their pleasure on pleasaunt singing, not caryng how they liued afore god, so that with their voyces they might please ỹ world He was therefore compelled to make a decree, that all suche as be in the holy ministery should from thencefoorth vnder the payne of excommunicatiō geue their minds no more to singing, but apply themselues to the studies of the holy scriptures, and the reading of the gospell. *In Regist. part. 5. cap. 44.*

The office of Deacōs.

Undoubtedly, sayth *S. Gregory*, true prayer cōsisteth not in the voyce of the mouth, but in the thoughts of ỹ heart. For our words do not make the voices

the

the pithier & of ý greater force to come vnto the most secret eares of God, but our desire and affections. Therefore sayth the Lord in the gospel. Enter into thy closette & sparre the doore. He sparreth the doore and prayeth in hys closet, whiche holdeth his peace with his mouth, & poureth out the affection of his minde in the sight of god aboue. *Moral. Lib. 22. cap. 18.* Mach. 6.

S. John *Chrisostome* also writeth on this maner: It is the duty of a deuout mynde to praye to God, not with the voice, or with the soũd of the voice, but with the deuotion of the minde, and with the fayth of the heart. Agayne he saith, the crieng of the voyce is not the worke in prayer vnto god, whome we knowe that he beholdeth the secretes of the heart, but the crieng of faith, and the deuotion of a godly and pure mind Therfore the beste waye to pray, is to pray with hart minde, spirit, soule and and inwarde man. *Hō. 44. de Ioan. & Paul. Festo.* Chrisostome.

The Emperoure *Iustiniane* made a law, that all byshops and prestes both in the time of diuine seruice, and also in Iustiniane the Emperour.

the

the ministration of the holy sacramẽts should with so open and cleare voyce pronounce all thynges in the tounge which the people vnderstand, that they might therby be the better edified, and also be the more feruently stirred vnto deuotion and prayinge to God. For sayth he, so doth the holy Apostle teache in his first Epistle to the Corinthians, saying: If thou geue thankes onely in the spirite, that is to say, in an vnknowen tounge, howe shall he that occupyeth the roume of the vnlearned, say. *Amen* at thy thankes geuinge, seynge he vnderstãdeth not what thou sayest. Thou verely geuest thankes well, but ỹ other is not edified. And again in his Epistle to the Romans he sayth on thys manner: to beleue with the heart iustifyeth, and to knowledge with the mouthe, maketh a man safe. In consideration whereof, sayth that Godly Emperoure, it is conuenient, that amonge other prayers those thynges also, whiche are sayde in the holy oblation, that is to saye, in the ministration of the Lordes super, or the holy communiõ of the body and bloud of Christ,

1. Cor. 14.

Rom. 10.

be

be vttered & spoken with a loude voice of the deuout Bysshops & preest to our Lord Jesu Christ one God with the father and the holy ghost, willyng thē to know, that if they neglect any of these things, they shall not only geue accōpt therof in ỹ dreadeful iudgement of the great God & our sauiour Jesu Christ, but we also hauing knowledge herof, wil not be cōtent, nor leaue the things vnreuenged. *In constitut. Authen. 123.*

Guilihelmus Durandus sayth, that the vse of singing was ordained for carnal and fleshlye men, and not for spirituall and godly minded men. *Rat. di. off.* Durande.

Polidorus Vergilius writeth on thys manner: Howe greatly that ordinaūce of singyng brought into the Churche by Pope *Damasus* and *Sainct Ambrose*, began euen in those dayes to be profitable *Sainct Austen* declareth euidentlye in the booke of hys Confessions: where he asketh forgeuenesse of God, bicause he had giuen more heede and better eare to the singing, than to the weighty matter of ỹ holy wordes. But now adayes, saith *Polidore*, it appereth euidently, ỹ it is much lesse profitable Polidorus Vergilius.

for

Agaynste the singing men of our tyme.

for our commen wealth, seyng our singers make such a chattering charme in the tẽples, that nothyng can be heard, but the voice: and they that are present (they are present so many as are in the Citie) being content with such a noyse as delight their eares, care nothyng at all for the vertue, pithe and strength of the wordes: so that nowe it is come to this point, that with the common sort of people, all the worshippyng of God semeth to be set in these singsters, although generally there is no kynde of people more light, nor more leud. And yet the greater parte of the people for to heare them, boing, bleating and yelling, flocke into the Churches as into a common gameplace. They hire them with money, they cherishe and feede them, yea to be short, they thinke them alone to be the ornamentes and precious iewels of Gods house. &c.

Wherefore without doubt, it were better for religion to cast out of ỹ churches suche chatteryng and langlyng Iayes, or els so to appoynt them, that when they sing, they should rather rehearse the songes after the manner of such

such as reade, than followe the fashion of chatteryng charmers: whiche thyng *S. Austen* in his aforesayde booke doth witnesse, that *S. Athanasius* Byshop of *Alexandria* dyd in hys dioceſſe, and he commendeth him greatly for it. *Lib. 6. de inuent. rerum. Cap. 2.*

Cornelius Agrippa writeth of singing in churches on this manner. *Athanasius* dyd forbyd singing in hys Churches, bycause of the vanitye thereof. But *Ambrose* as one more desyrous of Ceremonyes and pompe, ordayned the vse of singing and makyng melodye in Churches. *Austen* as a man indifferent betwirt both, in hys booke *de confessionibus* graunteth, that by this meanes he was in a greate perpleritie and doubt concernyng thys matter. But nowe a dayes Musicke is growne to such and so greate licentiousnesse, that euen at the ministration of ỹ holy Sacramente all kynde of wanton & leude trifelyng songes with pipyng of Organs haue theyr place and course.

Cornelius Agrippa.

As for the diuine seruice and common prayer, it is so chaunted, mynsed and mangled of oure costlye hired, curious

and nise Musitions (not to instructe the audience withall, nor to stirre vp mens mindes vnto deuotion but with an whorysh armonye to tickle theyr eares) that it may iustly seme not to be a noyse made of men, but rather a bleating of brute beastes, while ỹ children ney discant as it were a sorte of coltes: other bellowe a tenoure as it were a companye of oxen: other barke a counterpoynt as it were a number of dogges: other roare out a treble lyke a sort of bulles: other grunte out a base, as it were a number of hogges, so that a foule euel fauoured noyse is made, but as for the wordes and sentences, and the very matter it selfe is nothing vnderstanded at all, but the authoritye and power of iudgemente is taken awaye both from the eares and from the mynde vtterlye. *In Libro de vanitate scientiarum.*

Erasmus. Roterod. *Erasmus Roterodamus* expresseth hys mynde concernyng the curious manner of synging vsed in Churches, on thys wyse, and sayeth. Why doth the Churche doubt to followe so worthy an author (*Paule*)? Yea how dare it be

ſt be bolde to diſcent from hym? What other thing is heard in Monaſteryes, in Colleges, in Temples almoſt generally, than a confuſed noyſe of voyces? But in the tyme of Paule there was no ſinging, but ſaying onely. Singing was with greate difficultye receaued of them of the latter tyme: and yet ſuch ſinging, as was none other thing, than a diſtincte and playne pꝛonunciation, euen ſuche as we haue yet among vs, when we ſounde the Lo2des pꝛayer in the holy Canon: and the toung, wherein theſe thynges were ſong, the common people dyd then vnderſtande and aunſwered *Amen*. But nowe what other thing doth the common people heare, than voyces ſignifying nothing? And ſuch fo2 the moſte part is the pꝛonunciation, ỹ not ſomuch as the wo2des o2 voyces are heard: only the ſound beateth the eares. *Eraſmus Rot. in annot 1. Corinth. Cap. 14.*

Of the Maſſe, and of all the *partes thereof.*

The Introite. Iudica me deus.

POpe *Celestinus* the fyrst ordayned, ỳ the prieſt ſhould ſay the Pſalme ỳ beginneth, *Iudica me deus, &c*, when he putteth on hys clothes and reueſteth hymſelfe to Maſſe: and that when he draweth nye to the altare, he ſhoulde ſaye thys verſe of ỳ aforeſayd pſalme: *Et introibo ad altare dei, &c.* In ỳ yere, &c. 428. *Plat. Poly. Faſci. Temp. Chriſt. Maſſæ. D. Barns. Pant. Ioan. Functius.*

Confiteor. Miſereatur Abſolutionem.

Pope *Damaſus* the fyrſt decreed, ỳ the prieſt ſtandyng before the altare ſhuld ſay the *confiteor* and make hys confeſſion to GOD, to oure Ladye Saints Marye, to all Saintes, *et vobis*, and that they that were preſente ſhoulde ſaye *Miſeriatur veſtri, &c.* Agayne, that the prieſt after that, ſhould pronounce the abſolution and ſaye *Abſolutionem, & remiſſionem omnium peccatorum noſtrorum, &c*, before he preſume to go to the altare. In the yeare, &c. 370. *Plati. Polid. D. Barns. &c.*

Some attribute thys inuention to Pope *Pontianu*: Some to Pope *Vrbanus*.

The office of the maſſe

Pope *Gregorye* the fyrſte inſtituted the

the *Office of the Masse*. In the yeare of oure Lorde. 590. *Platina. Polydor. Pantaleon.*

Pope *Damasus* the fyrst brought in *Gloria patri* to bee sayd not onely at the ende of euerye Psalme, but also at the office of the Masse. In the yeare, &c. 370. *Plat. Chron.* Gloria patri.

Pope *Gregory* the fyrst ordayned the *Kyrye*, and appoynted that it should be song nyne tymes openly of the Clergye onely at Masse, whiche before at the commaundement of Pope *Siluester* was song of the Clergy and people together. *Durand. Plat. D. Barns. Pantale.* It seemeth to bee borowed oute of the Greke Church, forasmuch as the wordes be Greeke and sounde in our Englyshe tonge. *Lorde haue mercy vpon vs.* The Kyrie

Pope *Telesphorus* added to the Masse *Gloria in excelsis*. In the yere, &c. 130. *Plat de consec. Dist. 1. Cap. Nocte sacra. Albertus. Krantzius.* Gloria in excelsis.

Some ascribe it to Pope *Symmachus Phil. Bergom*

Pope *Symmachus* the fyrst added to *Gloria in excelsis, &c. Laudamus te*, and so forth vnto the ende. In the yeare of Laudamus te.

our

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our

our Lorde. 499. *Fascic. Temp. Valentinus Vannius. Chron.*

Dominus vobiscum, Et cum spiritu tuo.

Pope *Anacletus* put to the Masse this salutation, *Dominus vobiscum*, and commaunded ỹ this answer shuld be made of them ỹ were p*re*sent, *Et cum spiritu tuo*. In the yeve, &c. 101. *Iacobus. Manlius. Vannius.* Some ascribe it to Pope *Sotherus. Gratia de consec. Dist.* 1. *Can. Hoc quoq;*.

Ruthe, 2.

Ioannes Laziardus writeth, ỹ *Dominus vobiscum* was taken oute of the booke of Ruth, & added to the masse, I know not by whō. And for *Et cum spiritu tuo*, it was brought in, sayth he, by the coūcel *Aurelianense*.

The Collectes.

Pope *Gelasius* the fyrst appoynted ỹ *Collectes* wherof he himself made part, & part of thē were deuised by other. In the yere, &c. 494. *Isidor. Grat. Pol.*

The Epistle.

Pope *Damasus* ỹ fyrst bearing rule, the *Epistle* was added by ỹ councel of *S. Hierome*, who liued in the yeare of our Lord. 387. *Plat. Poly. Antonin. D. Barns.*

Some saye, that Pope *Alexander* the fyrst dyd fyrst of al bring in the Epistle and Gospell, and commaunded them to bee read at the ministration of the

Lordes

Lordes Supper. In the yeare, &c. 119. *Chron. Germ.* But the author of ỳ booke called *Fasciculus Temporum* ascribeth both the Epistle and the Gospell to Pope *Telesphorus*.

Pope *Gelasius* the first brought in ỳ *Grayle*, commaunding that the people shoulde sing it, while the priest or Deacon was going vp into ỳ pulpit to rede and to declare the gospel, desiring god, that it might both be spokē and heard with frute. *Phil. Bergom. Antonin. Vannius.* Some make Pope *Celestinus* the author of it. *Plat.* Some, Pope *Gregory* the first, *Chron. Germ.* The graile

Pope *Gregorye* the first, of whom wee spake before, added the *Alleluya* to the Masse, and commaunded that it shoulde bee song all the whole yeare saue only from *Septuagesima* vnto Easter, *Plat. Antonin. D. Barns, Naucleru*s. Some ascribe it to pope *Gelasius. Phil. Bergom*, Some saye, it was borowed of the church of *Ierusalem*, and so brought into the churche of Rome in the tyme of pope *Damasus*. It soundeth in Englyshe. *Prayse ye the Lorde.* The Alleluya.

The Sequences,

Pope *Sergius* otherwyse called, pope Swines snoute bearing rule, a certain Monke Abbot of *S. Gallus*, called *Notgerus* or *Nocerius* made the *Sequences*: which afterward crept into the Masse rather by vse and custome, than by any constitution of the popes. *Valent. Vannius. Iacobus. Vuimpheling. Pantal.* Notwithstanding some wryte, that Pope *Nicolas* commaunded them to be song at masse. *Chron. Germ. Durand.* And forasmuch as there are many and diuerse Sequences, they are ascribed to many and diuerse authors. *Iodocus. Clitoueus in Elucidario Ecclesiastico* appoynteth many of them to a certayne Monke of *Paris*, called *Adamus de S. Victore*. Other are ascribed to S. Bernarde, to Thomas *Aquinas*, &c.

The Tractes.

Pope *Gelasius* made ỹ *Tractes*, which on the feriall dayes are wonte to bee song or sayd in stead of the Sequences before the Gospell. *Chronic. Angl. Bergom.* Some ascribe them to Pope *Celestinus. Ioan. Laziardus.* Some to Pope *Telesphorus.* Some to pope *Gregorye* the fyrste, which cõmaunded thẽ to be song at

at Masse in place of the Sequences frō *Septuagesima* vnto Easter. Some to S. Ambrose. *Guil. Durand.*

Pope *Damasus* the first bearing rule, the *Gospell* was added to the Masse by the councell of S. Hierome. *Plat. Anto. Polid. D. Barns.* The Gospell.

Pope *Anastasius* ordayned, that the people should stand vp at the Gospell tyme, both to take hede to the doctrine thereof, and also to shewe themselues ready to defēd the doctrine of the Gospel euē vnto the death. In the yeare. &c 404 *Volat. Plat. Sabell. polidor. &c.* Standyng at the Gospell.

Guilielmus Durandus writeth on this manner: *Anastasius* the Pope sayth he, ordayned, that stāding and not sitting, the Gospell should be heard: to declare the redyneſſe that we haue vnto battell for to kepe the fayth of Christe. Agayne, to set forth our ready and bent will in that behalfe many, sayth he, when the Gospell is red, cast of their vppermost garmentes, to declare that all temporall and worldly thynges are to be forsaken for the law of Christ and of his Gospel, according to this saying *Behold, we haue forsakē al, & followed thee*

Math. 19.

The crede.

Pope *Marcus* brought in the *Crede*, and commaunded, that the Clergy and the people should sing it together with a loude voyce for the confirmation of their fayth. In the yeare of our Lorde. 336. *Plat. Antoni. Fasc. Temp. Durandus.* Some ascribe this constitution to Pope *Damasus*. *Iac. Philip. Bergom.* The Crede that is songe at Masse, some say was made at the Councell of *Nice*: some affirme that it was made at a Councell holden at Constantinople. *Chron. Germ.*

Sensing after the Gospell.

Pope *Leo* the thyrde ordayned sensyng. In the yeare. &c. 817. *Plat. Pol. D. Barns. Pantaleon.* And a councell holden at *Rothomage* commaundeth, that the altare should be sensed after the Gospell. *Lib. Concil. Duraud.*

The Offertorye.

Pope *Gregorye* the firste commaunded the *Offertorye* to be sayd. *Polid. Pantal. Chron. Germ.* Some attribute it to Pope *Eutychianus*. *Plat.* Some affirme, that the Author therof is not knowen. *Guil. Duvandus. Antonin.*

Suscipe sancta trinitas.

As for their solemne and superstitious, yea their abominable and blasphemous Orison, *Suscipe sancta trinitas. &c*

Whiche

which the Popysh Massemonger saith holdyng the chalice in his handes with the roūd cake layd vpon the paten ther of after the *Offertorye*: the Author ther of is not knowen, neyther maketh it any matter, except it were better. *Bernard. Abbas de officio Missæ.*

The *Lauatorye* or washynge of the prestes hands at Masse, was borowed of the heathenyshe and Idolatrous prestes, whiche vsed alwayes to wash theyr handes before they offered sacrifice to their Idolls. *Poli. Vergil.* The washinge of handes.

Pope *Leo* added these wordes to the Masse, whiche the preste sayeth after the Lauatorye, when he tourneth hym to the people. *Orate pro me Fratres & Sorores. &c.* In the yeare of our Lord, 444 *Chron. Germ.* Orate pro me Fratres & Sorores.

The *Secretes* were so secretly made, that the secret Authors of those suttle secretes are hytherto secrete and vnknowen: except ye will father them on Pope *Gregory*, and Pope *Gelasius*, as the Papistes doe all other thyngs, wherof they can finde no certayne author. The Secretes.

Pope *Gelasius* ordayned, *Vere dignum & iustum est. &c.* to be sayd in the Masse Vere dignū & iustū est.

before

before the Prefaces and *Sanctus*. In the yeare. &c. 494. *Petrus de nat. D. Barns.*

The prefaces.

Pope *Gelasius* and Pope *Gregory*, of whom we spake afore, are counted the authors and makers of the Prefaces. *Anto. polid. Durand. Fas. Temp.*

Nine Prefaces.

Pope *Pelagius* the first perceauyng many and diuerse Prefaces to be made of many and diuerse men, selected and chose out of so great a multitude, nyne Prefaces, whiche Pope *Gelasius* afore had made with the note or tune, and gaue them to be songe at Masse before the Canon, as autentyke and Godly. These nyne Prefaces are sõg at Christ masse, at the Epiphany of our Lord, at Lent, at the feasts of the Crosse, of the Resurrection, of the Ascẽtion, of Whitsontide, of the Trinitie, and of the Apostles. In the yeare. &c. 552. *Sigisbert. petrus de natal. poli. D. Barns. pant. &c.*

The tenth preface.

Pope *Vrban* the second made the tẽth Preface in the honour of Mary the Virgine. In the yeare. &c. 1086. *poli. Vergil. Valent. Vannius.*

The Sanctus.

Pope *Sixtus* the first brought in the *Sanctus*. In the yeare. &c. 129. *Anto. Durand. Fasci. Temp. polidor. &c.*

The

The Canon of the Masse was patched, cobled and clouted together of diuerse Popes, and contayneth many notable blasphemies. The authors therof are named Pope *Gelasius* the first, pope *Siricius*, pope *Clement*, pope *Leo* the first pope *Gregory* the first, pope *Gregory* the third, pope *Alexander* the first, pope *Sixtus* the first, pope *Pelagius*, pope *Sergius*, and a certaine man called *Scholasticus*, with other. *Chron.* The Canō of the masse

Pope *Gelasius* made *Te igitur clementissime pater. &c.* In the yeare. &c. 494. *Durand. pol. D. Barns.* Te igitur.

Pope *Siricius* added, *Communicãtes & memoriam venerantes, &c.* In the yeare. &c. 389. *Rat. di. off. polid,* Communicantes.

Pope *Clement* put in these wordes, *Vna cum famulo tuo domino nostro papa. &c. Antonius.* Pro Papa.

Pope *Leo* the first thrust in, *Hanc igitur oblationem. &c.* 444. *Sigisbert. polid. D. Barns.* Hic igitur

Pope *Gregory* the firste deuised these wordes, *Diesque nostras in tua pace disponas, &c. plat. Chron. Germ.* Dieque nostros.

Pope *Gregorye* the thyrde put these wordes also to the Canon, *Quorum solem-* Quorũ solemnitas.

Iemnitas in conſpectu tuæ maieſtatis. &c. 740. *Naucler. Sigiſb. Plat.*

But the Maſſemongers nowe leaue out theſe wordes, and ſay them nomore. For what diſpleaſure to Pope *Gregory* I know not. *Iodocus Clitoueus* in the expoſition of the Canon, caſteth awaye theſe wordes as ſuperfluous. And here ſee we, that al Papiſtes do not like and approue, whatſoeuer all Popes doe.

☞ Qui pridie.

Pope *Alexander* the firſt added theſe wordes: *Qui pridie quam pateretur. &c.* vnto theſe wordes, *Hoc eſt enim corpus meum.* In the yeare, &c. 119. *Durand. Anton. Volat. Polid. Pantal.*

Noui & æterni Teſtamenti. One of the Popes vnwritten verities.

Theſe wordes *Noui & æterni teſtamenti, myſterium fidei,* whiche the Papiſtes vſe in their conſecration of the miſtery of Chriſtes bloud, although, ſayth *Antoninus*, they be not founde in the Euangeliſtes, yet muſt we beleue, that Chriſt ſo did and ſpake. For that maner of conſecrating, ſaith he, was deliuered to the Churche of bleſſed *Peter* and of the other Apoſtles, whiche were preſent, when Chriſt did conſecrate, as it is ſpecified, *In decret. Extra. de celeb. Miſſæ. Cap. Cum Marthæ.*

Pope

Pope *Sixtus* ordayned, that the Canon of the Masse should be secretly said and *Sub silentio*. In the yeare. &c. 264. *Anselmus. Ryd. Chron.*

If thou wilt knowe (good Reader) why all thinges be done with suche secretie and silence of the Massyng Papistes, when they come to the handelyng of the mysteries of Christes body and bloud, contrary to the practise of the primatiue Churche, yea, and contrary to the commaundemēt of Christ, whiche sayth: That I saye vnto you in darkenesse, speake ye in the lyght. And Math. 10. ỳ ye heare secretely, tel it abrode openlye, euen vpon the house toppes: contrarye also to thys saying of the holye Apostle, So ofte as ye shall eate thys 1. Cor. 11. breade, and drinke of the cup, shewe, set forth, preache, declare the Lordes death till he come: Againe, contrary to the commaundement of the godly Emperoure *Iustinian*, and finally contrary to certayne auncient decrees of the Popes owne makynge: heare what a tale they tel.

It is reported, sayeth *Guilielmus Durandus*, that when in olde tyme the

Canon

Canon was sayde openlye and with a loude voyce, al in a manner by the reason of that vse coulde it by heart, and song it in stretes and hie wayes, so that it came to passe, that whē certain shepheardes did synge it in the fielde, and layed breade vpon a stone: at the pronouncing of those wordes of consecration, the bread was turned into flesh. But the shepheardes by Gods iudgement were striken vnto death for their presumption thorowe fyre that came downe from heauen. Therfore the holy fathers haue decreed, ỹ those words should be spoken in silence, forbiddyng all men vnder payne of excommunication, that no man presume to speake those wordes, but priestes onely when they are at the altar, yea and that at Masse: agayn, when they haue on their Massing garmentes.

Thys tale telleth *Guil. Durandus* in his booke called *Rationale diuinorum officiorum*, & also *Ioannes Billet* in his boke *de diuinis officiis*, & *Honorius* in his treatise, *de gēma animæ*: wherof thou mayest learne two thinges. Firste, that in the primatiue chyrche and long after, whē

Marke well.

Chri-

Christen religion was moste pure: the wordes of the Lordes Supper, or, as the papistes terme them, of consecration, were not spoken in hocker mocker, as they be now, but playnely, openlye and distinctly, that al myght heare thē, vnderstand them, and learne them vnto their great comforte and edifying. Secondly ỹ the wordes of consecration were at that time of so great vertue, ỹ whosoeuer pronounced them ouer the bread, were he Lay or Spiritual, priest or Plowman, Bysshop or Butcher: the breade was strayghtwayes tourned into the naturall bodye of Christ, as we may see here by ỹ shepeheardes; whiche were laye men and not holye annoynted, whiche were in the fielde and not in the Church, whiche had on their shepeheardes clokes and not halowed vestments, whiche had but a cōmon stone to laye their breade on and no halowed altare. And here mayest thou see, ỹ any laye man, if he can pronounce the wordes of consecration, hauing bread layed on a stone, may make Christes body as wel as ỹ priest. For if ỹ lay men by ỹ vertue of ỹ wordes could

make Chriſtes bodye at that tyme: be thou certayne and well aſſured, ỹ they bee able to doe the ſame euen nowe alſo notwythſtandyng the holye fathers decrees to the contrarye. For the vertue of Goddes worde abydeth alwayes one. If the Waſſemonger therfore can make hym, ỹ made them, as theyr doctryne declareth, then can the Laye man lykewyſe make theyr maker, and ſo maye the Lattie ſtryue with the ſpiritualtye to the vttermoſt in God makyng. Nowe that the popyſhe prieſtes can make God, wbiche made them, although I coulde bryng forth and alledge manye authorities euen oute of theyr owne bookes: yet will I at thys preſente contente myſelfe with one or two ſentences, which are written in a boke called *Stella Clericorum*. The authors wordes ar theſe, *Iſte qui creauit me, dedit mihi creare ſe: qui creauit me ſine me, creatur mediante me.*

Godmakers.

That is to say in Englyſhe. *He that made me, gaue me power to make hym: and he that made me without me, is made by the meanes of me.* Agayne he ſayth: *Cum ergo tantæ dignitatis ſit ſacerdos, quod creator*

tor sit sui creatoris & totius creaturæ: ipsum perdere vel damnare, inconueniens est.

Which is thus Englished: *Seyng then that a priest is of so great dignitie, that he is the maker of hys maker and of euery creature: to destroye or to condemne hym, it is not conuenient.*

Pope *Alexander* the fyrste, ordayned, that the bread whiche the prieste hath at hys Masse, shoulde bee but of a small quantitye, saying: *Thys oblation the lesser it bee, the better it is. Guilielmus. Durandus.* Bread of smal quantitie.

Pope *Alexander* also commaunded, that the breade shoulde be vnleuened bread, whiche the prieste vseth at hys Masse. *Platina. Sabelli. Lib. Concil. Poly. Christ. Maßæus.* Bread vnleuened.

Whye theyr singing cake is rather rounde than otherwyse, *Antoninus* maketh thys reason. The hoste, sayeth he, is made round after the manner of a peuye, bicause Judas solde Christ for thirtye pens. *Guilielmus Durandus* writeth thus: The hoste is formed rounde bycause the earth is the Lordes, and al ẏ is therin, ẏ round world, & all ẏ dwel in it, ẏ the outward fashion therof may Round cake. Reasons wise & substantiall

signifie him, that wanteth both begin-
ning and ending.

Wine mingled with water.

Pope *Alexander* likewyse appoynted, ỳ the wine in ỳ chalice shuld be myng-
led with water, to signifye the vnion & vnseparable felowship of Christ & hys church. *Ioan. Laziard. Ioan. Stella. Libro. Concil. Grat. Sabel.*

Hakering.

Pope *Honorius* the third commaun-
ded, ỳ the Missall bread shoulde be hea-
ued and lifted vp aboue the Priestes heade at the sacryng tyme, as they call it: and ỳ all the people should fal down and worship it. In the yeare of oure Lord. 1214. *Extra. de celeb. Miss. Can. Sane cum olim. Gabriel. Biel super Canone. Missæ Lect. 14. et Lect. 50, Dec. 3. Tit. 1. Cap, 10. Pantaleon.*

The saketing of the Masse is but a newe invention.

Here may al men see, how auncient a thing thys Popeholy sakeryng is, which notwithstanding the blynd and sely shepyshe symple soules thynke to be ỳ beste part of the Masse. Merely it is a little moze than three hundzed and foztie yeres olde. A deuilishe & an Idolatrous inuentiõ is it, not altogether vnlyke to the setting vp of the golden calfe in the wildernesse.

Pope

Pope *Gregorye* the ninth ordayned, ꝙ the sacryng bel shoulde be rong, whē the preist lifteth vp the Missall bread & Chalice aboue hys head, to moue the people to beholde that new found God whiche is not (as the true God ought) to be worshipped in spirite and truth, but in knockyng, knelyng, and liftyng vp of handes. In the yeare, &c. 1225. *Anselmus. Ryd.*

Ringing to ꝙ sakeryng.

Pope *Leo*, Pope *Victor*. Pope *Nicolas*, Pope *Innocent*, Pope *Honorius*, pope *Vrban*. Monke *Lanckfrancke*, Monk *Gratian*. Fryer *Thomas*, Fryer *Bonauenture*, and such lyke monstures & belly Gods, inuented fyrst of all the God of the altare, and made of the Sacramente, or holy sygne of Christes body and bloud, the true naturall, real, corporal, carnal substantiall, &c, body of Christ G O D and man, flesche, bloude and bone, synowes, guttes and loynes, euen as he was borne of Marye the Virgine and hanged on the Crosse: no breade nor wyne remayning, but the substance of breade tourned into the substaunce of Christes naturall bodye, and the substance of wyne chaunged

The authors of transubstãtiation and of ꝙ carnall presence of Christ in ꝙ sacrament.

into the substance of Christes naturall blonde: So that we handle hym with oure handes, put hym in our mouthe, teare hym with oure teeth, eate hym, digest hym, &c: and partely with theyr Sophistrye they persuaded, and partely with theyr tyrannye they compelled the people so to beleue, as the cruell and bloudye papistes lykewyse doe in thys our age, where the deuill and the Pope reygne: whiche dayes was not knowen nor heard of in ỳ Church of Christe, so newe is the doctryne of transubstantiation and of theyr missal God: howsoeuer the wicked and wilye papistes bewitche the simple people, and thorowe their suttle Sophistrye caste mistes before the eyes of the ignorant, and so darken theyr senses and wittes, that they can not espye ỳ truth of Gods worde in thys behalfe, which is aboundauntly setforth thorowe the greate benefite of God in these oure dayes by the diligente labour & paynfull trauayle of many Godly learned men, both in Latin and in Englyshe and in diuerse other speaches, vnto the great cõfort of all faythfull Christians

and

and vnto ẏ confusion of Antichrist and of hys kyngdome. *Vercellen. Concil. Florent. Concil. Roman. Concil. Secund. Sinod. Lateran. Extra, de summa, & fide cathol. Cap firmiter.*

Pope *Pelagius* the second ordayned prayeng for the dead in the Masse. In ẏ yeare, &c. 580. *Plat. Pol. Grat. D. Barns.* Prayeng for the dead.

Pope *Gregorye* the fyrst succedyng ẏ aforesayd *Pelagius* encreased this cõstitution concerning ẏ memoration and prayer for ẏ dead, being hereunto allured by ẏ disceatfull apparitions of deuils rather than of dead mens spirites which many times appeared vnto him euer crauing at his hand helpe and succour for their deliuerance out of ẏ most bitter paynes of purgatorye thorow we Diriges and Masses of *Requiem*, & such like prayers made for the dead greatly abusing his childish pity & light beliefe For he writeth ẏ a certayne mã called *Paschasius* being deade, appeared vnto him & desired him to pray & to say masse for him, which thyng he most diligently did, so ẏ afterward ẏ soule of *Paschasius* appeared agayne vnto hym, & tolde him, ẏ whẽ he had once sõg for him .xxx.

Masses he was streyghtwayes deliuered out of purgatorye. *Gregorius in Registro.* He writeth agayne ỳ a certayne Monke called *Iustus*, was deliuered out of the fyre of purgatorye, thorowe the sacrifyce of thyrtie daies, that is to say, thorowe a trentall of Masses, whiche are thyrtye in number. *Gregor. in. Lib. dialog. 4. Cap. 54.*

Trentall Masses.

Here mayest thou see (good Reader) vpon what foundatiõ singing of masses for the dead is builte. Merely vpon the delusions and disceatfull apparitions of the deuill and hys aungells. Is not thys the commaundement of God? Thou shalt not aske (*the truth*) of them that be dead. Agayne, if they saye vnto you: aske councell at the Southsayers, witches, charmers and conturers: thẽ make them thys aunswere, Is there a people any where, ỳ asketh not councell at hys God? Shoulde men runne vnto the dead for the liuyng? If any man wante lyghte, let hym looke vpon the lawe and the testimonye, whether they speake not after thys meanyng. If he doe not thys, he stumbleth and suffreth hunger, & if he suffer hunger,

Deut 18, Esaye. 8.

hunger, he is out of pacience, and blaſphemeth his king and his God.

It had bene *Gregoryes* dutye not ſtrayghtwayes to geue credite to the wandryng ſpirites, but to haue conſidered by the holy ſcriptures, what the will of God is in this behalfe. Beleue not euery ſpirit, ſaith Saint Iohn, but proue ẏ ſpirits whether they be of god. 1. Ioan. 4.

The ſecõd. Memento.

Pope *Innocent* appoynted, that the names of the dead ſhuld not be rehearſed in the Maſſe before, but after the conſecration. *Durandus.*

The Pater noſter.

Pope *Gregory* the firſt put the *Pater noſter* to the Maſſe, and commaunded, that it ſhould be ſõg with a loud voice. In the yeare. &c. 590. *Ioan. Laziardus.*

He alſo commaũded, that the prieſt at his maſſe before the Lordes prayer, ſhould ſing theſe words *Oremus præceptis, ſalutaribus moniti. &c.* Bleſſed *Gregory* ſaith *Durandus*, thought it good, that the Lordes prayer after ẏ *Canon* ſhould be ſayd ouer the hoſt, affirming in hys regiſter, that it is vnſeemely, that the prayer whiche *Scholaſticus* made, ſhould be ſayde ouer the *Euchariſte*, & ẏ prayer left out, whiche the Lord himſelfe had

Præceptis ſalutaribus. &c.

sayd, & the Apostles likewise were wõt to say. It is song, sayth he, among the Grekes of al ỹ people together, but amõg vs of the priests alone. *Rat. di. off.*

Ioannes Nauclerus writeth in his chronicle, ỹ the holy Apostle *S. Peter*, when he celebrated the Lordes supper, vsed none other but ỹ Lordes prayer which we commonly call the *Pater noster*. As for all other thinges that be now vsed in the masse they haue bene added and brought in since that tyme by dyuers mẽ of theyr owne fansy & brayne without the authoritie of gods worde.

Libera nos

Pope *Gregory* the firste added to the masse also this prayer *Libera nos quesumus. &c.* and commaunded, that it should be said after the Lordes prayer. *Chron. Germ.*

Pax domini.

Pope *Innocentius* the first put to the masse *Pax domini sit semper vobiscum*: and cõmaunded that the people should aunswere. *Et cũ spiritu tuo.* In the yere. &c. 408. *Chron. Germ.*

Agnus dei.

Pope *Sergius* the first of that name inuented the *Agnus dei*, and commaunded that it shoulde be songe of the clergye and of the people together at the com-

communion or masse. In the yeare. &c. 684. *Plat. Durandus. D. Barns.*

He ordayned also, that while the quiere sing the *Agnus*, the priest should breake the missal bread in three parts: one for the soules of the Sainctes, that are in Heauen: an other for them that are in purgatorye, the thirde for them that are in this world liuyng in sinne. Agayne, that the priest shoulde holde still in his hands two peces of that broken bread ouer the chalice, and let the thyrde parte thereof fall downe into the chalice, saying these wordes: *Hec commixtio corporis & sanguinis. &c.*

The breking of the hoofte, or singynge cake.

Pope *Leo* the second ordayned ỹ carying about & kyssing of ỹ Pare, ỹ the people might haue somwhat to doe (as it may seeme) while the priest eate vp & drink vp altogether alone at the altar. In the yeare. &c. 676. *Grat. plat. Fasci. Temp. Durandus. D. Barns. Vannius.*

The Pare

Notwithstãding some attribute this sole inuẽtion to pope *Innocent* the first. *De consec. dist. 2. Cap. Pax igitur. Lib. Concil. Michael. Bucchingerus. &c.*

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Priestes kissing one an other.

at the *Agnus* should kisse one an other, but the commõ people should kisse the Pax. In the yere. &c. 408. *De cons. dist. 2 cap, Pacem. Plat. Sabell. Pol. Pantal.*

Masses of Requiem.

In the masse for the dead the Pax is not giuen, sayth *Durand*, bicause the faithfull soules are no more, neyther shall be in the trouble of this worlde, but they rest now in the Lorde, so that the kysse of peace is not necessary nor nedefull for them, whiche is the signe of peace and concorde, and therefore at that masse this prayer is not said, *Domine Iesu Christe qui dedisti Apostolis tuis pacem. &c.* Hereof also commeth it to passe, that among the monkes there is no Pax giuen, bicause they are cõpted dead to the world. *Rat. di. off. Polid.*

The communion.

Pope *Calixtus* the first ordained, that so many as were present at masse, after the consecration, should communicate together: if they woulde not, that they should be excommunicate. For so sayth he, did the Apostles appoint, and the holy Church of Rome kepeth that order. In the yeare of our Lorde. 217. *Grat. de consec. dist. 1. cap. Paratta. Item. Can. Omnes.*

This

This aforesaide constitution is also ascribed to Pope *Anacletus*. *De consec. dist. 1. cap. Episcopus. Lib. concil.*

In the primatiue Church, saith *Durande*, all that were present at the celebration of masses, that is to say, at the ministratiõ of the Lordes supper, were wont euery day to communicate, that is, to receaue with the minister the Sacrament of the body & bloud of Christ, bicause all the Apostles did drynke of the cup accordyng to this saying of the Lord: *Drinke ye all of this. &c.* Againe he sayth: Uerely the priest himselfe nowe eateth all the partes of the Host. Notwithstanding in certaine Churches, he taketh one parte, and distributeth the other two partes to the ministers, that is to saye, to the Deacon and Subdeacon, accordyng vnto that, whereof S. Luke maketh mention, that Jesus in *Emaus* tooke the bread and brake it vpon the table: and also, as some say, he did eate before the two Disciples, and what remayned he gaue it vnto them. He also afterwarde did eate part of the broyled fish and of the honycombe, and the residue he gaue to hys Disciples. Math. 26. Luke. 24.

And

And therefore after that the Deacon and Subdeacon haue communicated; the clerkes and religious persõs come also vnto the communion, that they also may be partakers of the holy Communion. Afterwarde the people also doth communicate, bicause Christ did not only eate with his Apostles, which were fewe in number, but also when he shoulde ascende into heauen he did eate with a multitude of hys disciples.

☞ *And a little after he sayth.* The high Bysshop (*the pope*) reteaueth one part of the hoste, and geueth an other parte thereof to the Deacon with a kisse, & an other portion to the Subdeacon without a kisse. &c.

Of these thinges aforesayd may we euidently perceaue, that in times passe before papacye bare rule in the church of Christ, the celebration of the Lordes Supper was not a priuate repaste of one alone, but a banket of many, according to thys sayinge of the Apostle: my brethren when ye come together to eate (*the Lordes Supper*) tary one for an other. Agayne. All we are partakers of one breade.

1. Cor. 11.
1. Cor. 10.

Pope

Pope *Gelasius* the first commaũded, that the communion shoulde be ministred in both kindes to them that come vnto the Lordes table, and that if any were otherwise affected, they shoulde be put awaye from the Lordes table. For (saith he) the diuision of one and the same mystery can not be done without great sacrilege. In the yere. &c. 494. *De cons. dist. 1. cap. comperimus.* Cõmunion vnder both kindes. Note well

A councell holden at Constance did first of all by publique law forbid, that the lay people should receaue ỹ Lordes supper vnder both kinds charging and commaunding that from thence forth the layty shoulde communicate onely vnder one kind, when notwithstãding the commaundement of Christ is farre otherwise. Drink ye al of this saith he. Math. 26. Marke. 14. And Sainct Marke sayth: They all dranke of it. Here is no exceptiõ of the laytye. The holy Apostle saint Paule, also, whensoeuer he maketh any mention of the Lordes supper, ioyneth alwayes the bread and the cup together, not diuiding the one from the other after the doctrine of the pope. In ỹ yere. &c. 1417. *Lib. Concil. Gabr. Biel. &c.* Cõmunion vnder one kinde. 1. Cor. x. xi.

The

The Post-communio

The Author of the *postcommunion* is not knowen saith *Durandus*. Notwithstanding *Platina* maketh *Gregory* ỹ first Author of it. So likewise writeth *Ioannes Stella*, and *Iacobus. phillippus Bergomensis.*

Ite missa est Benedicamus domino. Deo gratias.

Pope *Leo* ỹ first brought in *Ite missa est*, and *Benedicamus domino* with *Deo gratias*, for a final conclusion of the masse, so that now euery man may go home, as wise as they came. In the yeare. &c. 444. *Michael. Bucchingerus.*

The masse is ended three manner wayes.

It is to be noted, saith *Durand*, that ỹ masse is ended three maner of wayes First of all by *Ite missa est*: and that is in solemne feastes, when *Te deum laudamus*, and *Gloria in excelsis* is songe, And it is so much to say, We packing homewarde: For the wholsome sacrifice for mankynd is sent or offered vnto God. Or it sheweth to the people, that the masse or the prayers are done.

The Masking Papistes knowe not yet what Ite missaest signifieth.

Or the meaning of *Ite missa est*, is this Go after christ, and folow him: for we may not abide in this worlde, but by good workes we must make hast vnto the country of heauen: whiche thynge we maye easelye do for the sacrifice is sent

sente to appease God ẏ father, by the power whereof the helles are broken, and the gate of paradyse is open. *Rationale di. offi.*

Secondly the Masse is ended by *Benedicamus domino*, and ẏ is on worckyng dayes, and generallye when there are no songes of gladnesse songe before, whereby the people shoulde be allured and stirred vp to geue god thankes. Agayne, the masse is concluded by *Benedicamus domino* on all fastingdayes and lowe feastes. *Rat. di. offi.*

Thirdly, the masse is finished by *Requiescant in pace*: and ẏ is when they sing masse of *Requiem* for the dead. And then ye maye not aunswere *Deo gratias*, but *Amen*, that is to saye, So be it. For reast is wyshed vnto them, &c. *Rat. di. off.*

Requiescãt in pace. AMEN.

The councel *Aurelianense* ordayned, ẏ the people shoulde not depart out of ẏ church after ẏ masse be done, til they be blessed of the priest. Hereof commeth it to passe, ẏ the people on the solemne feasts be blessed with an empty cuppe, after ẏ the priestes hath dronke all vp. *Lib. Concil. Guili. Durand.*

Blessing of the people after masse

W.i. Pope

Holye Water after masse.

Pope *Alexander* the fyrſt made a decree, that the people ſhould be ſprinckled with holy water after Maſſe bee done, that they may, ſayth he, thereby be made holy, pure and cleane. In the yeare of oure Lorde, 119. *Grati. Platina. Sabellicus.*

Of theſe things aforeſayd (moſt gentle Reader) whiche I haue truly and faythfully alleged out of the poyſhe Chronicle writers, mayeſt thou euidently ſee, ỹ the Romiſhe and poyſhe maſſe is not ſo auncient & of ſo greate antiquitye, as the Romaniſtes and papiſtes bragge: but rather that it is a late and yeſterday inuention. Agayne ỹ it was not inſtituted of Chriſt, nor of hys Apoſtles, but fyrſt of all clouted togeather of certayne Popes, euerye man bringing in hys patch and at the laſte beautifying it with ſtraunge feathers like vnto Eſopes crowe. More than a thouſand yeare was thys monſtrous maſſe in patching, before it culd be brought vnto any perfection, if that may receaue perfection, that is moſt of all imperfecte. Vppon this wicked, ſuperſtitious and Idolatrous maſſe are

Whey popiſh Maſſe is ỹ foundation of all ſuperſtition.

all

all monasteries, colleges, chauntries, free chappels, fraternities, and all the sectes of Antichrist ỹ pope founded and builded, purgatorye also and ỹ whole papacie is confyrmed and stablished by the Masse. So long as ỹ Masse endureth, so long shall papisme continue ỹ Pope with his Cardinalls, Monkes, Fryers, Chanons, Nunnes, Ankers, Ankresses, with all their superstition and Idolatrye. But if ỹ masse once fal, then fal they also down to the ground. I will not say down to hel, frō whence all these their false worshipping of god fyrst of all came and had their beginning, according to ỹ Prophecye, which thou redest in the Reuelation of Saint John. And albeit ỹ the tirauntes of this worlde, and the hipocrites of the same, whose God is their bellye, strine neuer so much for ỹdefence and vpholding of this their popish masse: they wt sweard, fyre & haltar: these wt fained holinesse, crafty persuasions, paynted eloquence, false allegatiōs of ỹ holy scriptures, & aūcient writers, mony, bribes, gifts, supplicatiōs, lamētatiōs, &c. yet shall it perish and come to nought

Apo.17.18.

with al the wicked patrons, defenders & fautors of ỹ same, according to this
Math.xv. ii.Thes.ii. prophecy of our saviour Christ: Euery plante ỹ my heauenlye father hath not planted, shal be plucked vp by ỹ rootes. And s. Paule sayth, ỹ the Lord shal slay ỹ Antichrist that sonne of perditiō with the breath of his mouth, that is to say, with hys holy worde.

Of certayne decrees appertayning vnto the Masse.

Eastward

POpe *Vigilius* ordayned, ỹ priests when they syng masse, shoulde turne their faces to ỹ east. In ỹ yeare, &c. 553. *Petrus de nat. D. Barns.*

Stretchig out of armes and holoing vp of hands.

Pope *Gelasius* the fyrst cōmaunded, ỹ ỹ priests should stretch out their armes & holde vp their hands in their masses, but specially whē they say the secrets, the Canon, & the prefaces. In the yere, &c. 498. *Chron. Germ.*

One masse in one daye of one preest

Pope *Alexander* the fyrst made a decree, ỹ one priest shoulde saye but one masse in one daye. In the yeare, &c. 119. *Grat. Plat. Sabel. Lib. Concil.*

Pope *Telesphorus* notwithstanding cōmaunded, ỹ on Christmasse day, euery priest

prieſt might ſing three maſſes, one at midnight an other at the cockcrowing and ỳ third, when it is fayre day light: agayne, ỳ on all other dayes no prieſt ſhal ſing maſſe before three of ỳ clocke in ỳ morning. In the yeare, &c. 139. *Lib. Concil. Plat. Sabell. Pant.*

Three maſſes in one daye of one prieſt.

Pope *Felix* the fyrſte decreed, ỳ the prieſts ſhuld ſay maſſe in no place, but in ỳ which is halowed. The ſame pope alſo ordayned, ỳ none ſhould ſay maſſe but prieſtes only, except neceſſitye enforced to the contrary: agayn, ỳ maſſes ſhuld be ſayd for the memorye of martirs. In the yere, &c. 269. *Plat. Phil. Bergom, Sabel. D. Barns. Chron. Angl.*

None may maſſe, but prieſts onlye.

Pope *Pius* ỳ fyrſt made a decree that thoſe prieſtes whiche negligently and without due deuotion ſay maſſe, ſhuld be extremely puniſhed. In the yere, &c. 147. *Lib. Concil. Sigeſbert. D. Barns.*

Negligent maſſemongers.

Pope *Leo* the fourthe enacted that a laye man ſhoulde not preſume to come into the chaunceil while the prieſte is at Maſſe. In the yeare, &c. 858. *Sigilbert Platina.*

Except it be to offer.

Pope *Sotherus* ordayned, ỳ a prieſte ſhoulde not ſaye maſſe, except two at ỳ

No Maſſing without ſome company

leaſt were preſent. In ỹ yeare, &c. 168. *Volat. Punctius. D. Barns.*

Gloria in excelſis whē it ſhall be ſong at maſſe.

Pope *Simmachus* appoynted, ỹ *Gloria in excelſis* ſhoulde bee ſong at maſſe vpon ſondayes, principall feaſtes, ſaintes daies, but ſpecially in ỹ feaſtes of martirs. In the yere, &c. 499. *Plat. Durand. Ranulph. Ceſtrenſ.*

Pope *Nicolas* the fyrſt made a decree, ỹ *Gloria in excelſis* ſhoulde bee ſong on maũdy thurſday although it be in lent. In the yere, &c. 871. *De conſ. 1. Cap. Gloria Ioan. Laziard. Cel.* And this he appoynted for the ſolemnitie of ỹ inſtitution of ỹ ſacrament of Chriſts body & bloud *Ioannes. Stella.*

Dirige Grotes & maſſe pens with Memento, domine animarum, &c

Pope *Gregorye* ỹ thirde ordayned, ỹ the Chriſtians ſhoulde offer (*Dirige Grotes and Maſſe Pens*) for their frendes ſoules departed and ỹ prieſts ſhuld remember the dead in their maſſes, and offer ſacrifice for them. In the yere, &c. 740. *Ioannes. Nauclerus. D. Barns.*

The Maſſes of vncleane prieſtes are not to be heard

Pope *Nicolas* the fyrſt appoynted, ỹ no man ſhould heare the maſſe of any prieſt, ỹ is an whoremonger. In the yeare, &c. 871. *Lib. Concil. Gratian. Volat. D. Barnes.*

The

The same was also decreed in a certayne councel holden at *Mantua* vnder pope *Alexander* the second. In the yere, &c. 1062. *Dist. 32. Præter. Et Capit. 18. Siquis ammodo Dist. 56. Capi. Apostolica. authoritate.*

Pope *Gregorye* ỹ seuenth, otherwise called *Hyldebrand* excommunicated all those prestes, ỹ were whorehunters, and made a decree, ỹ no man shoulde heare the masse of an whoremonging prest: and ỹ if any mã contrarye to his ordinaunce would presume to heare ỹ masse of suche a filthye & incontinente prest, the same shoulde be taken for an Idolatoure. In the yeare, &c. 1073. *Dist. 16. Quæst. 7. Chron.*

Incontinent prests excommunicated.

Pope *Vigilius* commaunded, ỹ the Canon of the Masse shoulde be read in no place but at ỹ altare, and of no man but of a prest, yea and ỹ when he hath on his backe his halowed vestures: In the yeare, &c. 535. *Chronic. Germani. Achilles.*

Canon of the masse.

Pope *Martine* the fyrst commaũded, that the masse should be song openlye with a loude voice. In the yere, &c. 643. *Guili. Durand.*

Masse sõg with a loud voyce.

Alleluya. forbidden. Laus tibi admitted. Tractes at Masse.

Pope *Telesphorus* ordayned, ỹ *Alleluya* shoulde not be song in the temples frō *Septuagesima* vnto Easter euen, but ỹ in the steade thereof *Laus tibi* shuld bee song at Mattens, Prime and Houres & Euensong, and at Masse, a Tracte. In the yeare of oure Lorde. 139. *Chronic. Guili. Durand.*

Holowed ware not sourceable of the Lay. Dan. v.

Pope *Stephan* the fyrst decreed, ỹ the ornaments of ỹ church shoulde be put to no prophane vses, and ỹ none shuld touch thē, but such as ar holy annoynted, least ỹ vengeaunce & punyshment ỹ fel on *Balthazar* King of Babilon, fal on thē also, that presume to touch holy things with their vnholy handes. In the yeare of our Lorde. 261. *Lib. Concil. Guili. Durand.*

The Lay people may not touch ỹ Chalice with their bare hande.

Pope *Sixtus* the fyrst commaunded also, ỹ the Lattie, euen so many as are not holy annoynted, shoulde by no meanes touch ỹ chalice, nor the paten therof, with their bare hands. Whereof came it to passe, ỹ the Laye people were not suffered to touche the bare chalice, whē they came vnto the Lordes table in the time of papistrye. In the yeare, &c. 129. *Chron. Germ. Lib. Concil.*

Pope

Candels bys ninge at Masse.

Pope *Gregory* the first commaunded that prestes should haue light at their masse, and that there should be set vpon the altare a candle bꝛēnyng all the masse time. In the yeare of our Lord. 590. *Nauclerus. Primeus. Chron.*

Pope *Clement* ordained, that if the altare clothes or Corteynes, or Corporaxe clothes be so worne, that they can no longer doe seruice, that thē they shall be brent, and the ashes of thē buried in sanctuarye. For they are, sayth he, holy and pꝛecious thinges, yea and reliques. *Guil. Durand.*

Lickyng vp of the wyne.

Pope *Pius* the firste commaunded, that if any of the Sacramentall wyne should chaunce to fall vpon the grouⁿd, or vpon any other place, the pꝛestes should licke it vp with their tonges. In the yeare. cꝛ. 147. *Durand. Lib. Concil.*

Halowed garments.

Pope *Stephen* the first ordained, that a pꝛiest in his diuine seruice should vse none other, but halowed garmentes. In the yeare of our Lord. 261. *Sabel.*

The same pope also appointed, that the pꝛestes should not weare their halowed garmētes, but only in ꝑ tyme of their diuine seruice. *Fas. Temp. Durādus.*

A newe article of our fayth.

Pope *Innocent* the thyrde bearynge rule, it was decreed in the Councel *Laterane*, that men muſt beleue, that although the wordes, whiche are recited in the Canon of the Maſſe, be not rehearſed of the Euangeliſtes in theyr Goſpels, yet were they ſpokē of Chriſt & deliuered to his Apoſtles, & their ſucceſſoures, and be of equall authoritie with the holy ſcriptures. In the yeare. &c. 1195. *Dec. 3. tit. 41. Cap. 6. Chron.*

Gregories ſeruice admitted: all other reiected.

Pope *Adrian* the firſt in a Councell holden at Rome, made a decree, that the Occidētall or weaſt Churches thorow out all *Europe* (al other faſhions of Mattenſyng and Maſſyng ſet a parte and vtterly put away) ſhould onely vſe that kinde of ſeruice, which Pope *Gregory* the firſte had toforе ordayned. In the yeare of our Lord. 796. *Naucle rus. Sigeſbert. Durandus. Achiles.*

The popes decrees ſet forte by the Empereou.

Carolus Magnus the Emperoure dyd not a little helpe to bryng this matter to paſſe. For he dyd not only cōmaūde by publique edicts, ỹ the decree ofỹ romiſh biſhop (amōg the which *Gregoryes* ſeruice hath not the leaſt nor the laſte place) ſhould be obſerued and kept thorowe

lowe out al the Empyre of Rome, but he himself also was a most diligent setter forth of the same. For he ran about from place to place throw out all the prouinces of the Empyre, & compelled all the priests, whether they would or not, to receaue the seruice which Pope *Gregory* appointed, yea and ý not only with threatning & manacyng wordes, but also with emprisonment. *Ioan. Nauclerus Guilielmus Durandus.*

A fond tale

Iacobus de voragine in the life of Pope *Gregory* the firste, telleth a tale concerning this matter. In tymes past, saieth he, when the seruice, whiche Ambrose made, was more frequented and vsed in Churches, than was the seruice, whiche *Gregory* had appoynted: the Bishop of Rome called *Adrianus* gathered a Councell together, in the whiche it was ordayned, that *Gregoryes* seruice shoulde be obserued and kept vniuersallye: whiche determination of the Councell, Charles the Emperoure did diligentlye put in execution, whyle he rān about by diuerse prouinces, and enforced all the Clergye, partlye with threatnyngs and partly with punish-

Gregoryes seruice thrust into the Churches violence.

punishementes, to receaue that order. And as touchynge the bookes of Ambrose seruice, he brent them to ashes in all places, and threwe into prison many priests that would not consent and agree to the matter. Blessed *Eugenius* the Bishop commyng vnto the Councell, founde that it was dissolued three dayes before his commyng. Notwithstandyng thorowe his wisedome, he so persuaded the Lord Pope, that he called agayne all the Prelates ỳ had bene present at the Councel, and were now departed by the space of three dayes. Therfore when the Councell was gathered agayne together, in this all the fathers did consent and agree, that both the masse bokes of Ambrose and *Gregory* should be layd vpon the altar of blessed Peter the Apostle, and the Church doores diligently shut, and most warely sealed vp with the signets of many and diuerse Bishops. Againe, that they should all the whole night geue themselues to prayer, that the Lorde myght reuele, declare, open and shewe vnto them by some euident signe or token, whiche of these .ii. seruices he would haue

haue vsed in the temples. Thus they doyng in all poinis, as they had determined, in the mozning opened ỹ church doozes, and founde both the Missals oz masse bookes open vpon the altare: oz rather, as some saye, they found *Gregoryes* masse booke vtterly plucked a sunder one pece from an other, and scattered abzoad into thys and that place. As touchynge Ambzose booke, they onely found it open vpon the altare in the very same place, where they had tofoze layd it. By this signe they thought thē selues sufficiently instructed & taught of God, that the seruice, which *Gregory* had made, ought to be set abzoade and vsed thozowout all the wozld: and that Ambzoses seruice should only be obserued & kept in hys owne Church, which is at *Mediolanum*, where he sometyme was Byshop. Hereof came it to passe, that *Gregoryes* seruice hath onely place nowe a dayes in the greatest parte of *Europe. Iacobus de voragine in vita Gregorij primi. Guil. Durand.*

Thus hast thou (most gētle Reader) howe the masse was begotten, conceaued & bozne euen anone after the Apostles

ſtles tyme, if all be true that the Hiſtoriographes wryte. Thou haſt alſo how the maſſe grewe vp in continuance of time, and was encreaſed by diuerſe popes euerye one puttyng vnto it theyr owne fantaſye, tyll at the laſte it was full finiſhed by Pope *Gregory* the firſt, about the yeare of our Lord. 600. euen aboute the very tyme, when Mohammetes ſecte began in the Eaſt parte of the worlde, and papacye in the weſte.

When the Maſſe began to take place.

Notwithſtandyng from Pope *Gregoryes* dayes vnto the tyme of *Carolus Magnus*, the forme of *Gregoryes* Maſſe was vſed onely in the Citie of Rome, and in the dioceſſe of the ſame, aboute two hundred yeares. Frō Charles the great vnto ỹ tyme of Charles the fift, the Maſſe rained, ruled, ruffled, & triūphed, as a moſte puiſſant and myghty Queene, not onely in Italye, and Germany, in Fraunce and Englande, but alſo in all the Churches of the weſte part of the worlde, about. 700. yeares. But in ỹ daies of the Emperour Charles the fifth, and in the moſt florifhyng reygne of the moſt bleſſed and Godlye Prince Kynge *Edward* the ſixte Kynge

Kinde Edwarde the ſixte.

of

of Englande, Fraunce and Irelande &c, the Masse beynge an olde wozne bagge, full of sickenesses and diseases, died, was buryed and went dowyn into Purgatozy, foz the maintenasice wherof she was moste chiefye deuysed and defended, so that nowe neyther Germanye, noz Denmarke, noz England, noz Scotlande with many other countreyes and kyngdomes is anye moze troubled wt her sozceries & witchcrafts, neyther are those her Chappiens the Massemongers and Purgatozy rakers any moze set a wozke, oz had in pzice.

And although the Masse seeme yet to pant and to bzeathe in some places, as though she woulde be glad to recouer lyfe, and to lyue yet a lyttle longer in thys wozlde: yet fozasmuche as she is no God, but an Idoll of all moste vayne, she shall neuer so ryse agayne, that she shall recouer her olde strengths & dignities, but rather shall decay dayly moze and moze, and suffer those wozthye and deserued plagues, which God thzeatneth her in the reuelations of blessed S. John. Foz this pzophecie of our Sauiour Chzist shall foz

The finall destruction of the Popishe masse is at hand.

Apoc. 18.

for euer & euer abide true: Euery plãt, that my heauenly father hath not plãted, shall be plucked vp by the rootes.

Math. 15.

Of the Massing Priest.

Gabriel Biel. in expo. Can.



Forasmuche as no man hath authoritie and power to consecrat, make and offer the body and bloud of Christ (as the Papistes teach) but he onely, whiche is a priest lawfully made and appointed: no, neither Aungels nor Archaungels, neyther blessed Mary, nor any Sainct in Heauen.

Pope *Gaius* the firste of that name ordayned, that he whiche shoulde be a Massemonger or Godmaker, that is to saye, a priest, shoulde, as it were by degrees, ascende and come vp vnto the order of priesthoode. Therefore he appoynted, that suche one as woulde be a priest and saye Masse, shoulde fyrst of all be a doorekeper: secondelye, a Reader: thyrdelye, an Exorciste or Coniurare: fourthlye, an Acholute a lyghter and carier of Candles: fyftlye, a Subdeacon: sixtly, a Deacon: and seuẽthly, a priest. *Flat. Polid. &c.*

Degrees of orders.

Pope

Pope *Calixte* the fyrst appoynted, ỹ ỹ aforesayd orders shuld be geuē foure times in the yeare, ỹ is to say, at ỹ Embring dayes, whereas before they wer geuen only in ỹ moneth of December: so ỹ whosoeuer wil be a Massing preist must diligently attend vpō those times *Plat. Valent. Vannius.*

The times of orders geuing.

Pope *Boniface* the fyrst made a decree, ỹ no man shoulde be made a Massyng Preiste, before he were thirtye yeres of age. *Grat. Dist. 78. Cap. Si quis triginta.*

The age of a Massing preist.

Pope *Zacharius* the fyrst notwithstāding fearyng that Ladye Masse would wante Chaplens and customers, dispenseth wyth the former acte, and graunted, that a man might bee made a Massyng Preiste at the age of .xxv. yeares, if necessitye so required, *Lib. Concil.*

Pope *Anicetus* ordayned, ỹ the Massing preist, should weare no long haire nor bearde, but ỹ he should haue *Aures patentes*, and ỹ he shuld haue his crown shauen as rounde as a bowle. *Gratian. Dist. 23. Cap. Prohibere fratres. Plat.*

Docked heades. Smothe chinnes. Shauen crownes.

Pope *Leo* the fyrst made a decree, ỹ no man that is bonde should be admit-

A bond mā may be no Massing preist.

ted to be a Massemonger. *Dist.54.Cap. Episcoporum.Nullus.*

A banckeroute cā be no massemonger.

Pope *Bonifacius* the fyrst commaunded, ỹ no banckeroute, or endebted person shuld be admitted vnto ỹ Clergye. *Plat.Lib.Concil.*

A massemōger muste forsweare marryage.

Pope *Calixt* ỹ first appointed, ỹ whosoeuer wil take vpon hym the order of a Massing prieſt, must forsweare marriage, & leade a single lyfe. *Grat.Dist.27. Ca.Presbyteres.Nauclerus.*

A mā twice maryed ought not to be a prieſt.

Pope *Gregorye* the fyrst made a decree ỹ none ỹ had bene twice maryed, shuld be admitted to be a prieſt. *Dist.33.Cap. Maritum duarum.*

A persō dismembred may be no prieſt.

Pope *Gelasius* the fyrst ordained, ỹ no dismembred person shuld be admitted vnto ỹ order of prieſthode. *Grat.Dist.55 Cap.Si euangelica.*

Prieſt fasting before and after Masse.

Pope *Clement* the fyrst appoynted, ỹ the prieſt, after he had sayde Masse, should continue fastyng by the space of three houres, before he eyther eate or drinke. *Dist.2.de consec.De tribus.Gradibus.* And *Gratianus* witnesseth, that a prieſt also ought to come to Masse fasting. *De conſ.Dist.2,Can. Liquido.Item. Cap.Sacramenta altaris.*

Of

Of the dignitie and power of the *Maßing Prieſt, and of the honour that is due vnto hym, be he good or bad.*

PRieſtes are woꝛthye to be honoured of all men, foꝛ the dignitie, whiche they haue of GOD. Foꝛ God hath geuen them polwer to bynde and to looſe, as it is wꝛitten: Whatſoeuer ye ſhall bynde vpon earth, ſhall alſo be bounde in heauen. And whatſoeuer ye ſhall loſen vppon earth, ſhal bee loſoned alſo in heauen. Foꝛ a pꝛieſt after a certaine manner is lyke Mary the Uirgine. And thys is declared by thꝛee thinges. Fyꝛſt as the bleſſed Uirgine dyd conceaue Jeſus Chꝛiſt by fyue wooꝛdes, as is it mentioned in the Goſpell of Luke. *Fiat mibi ſecundum verbum tuum*: So lykewyſe the Pꝛieſte maketh the true bodye of Chꝛiſt, by theſe fyue wooꝛdes, *Hoc eſt enim corpus meum*. And as whole Chꝛiſt immediatly after the conſent of Mary, was in her wombe: ſo lyke wyſe immediatly after ẏ pꝛonunciation of ẏ

Math, xviii

The maſſing pꝛieſte compared to Mary ẏ Uirgine.

Note wel this inglig

Luke i.
Math. xxvi.

wordes of consecration, the breade is transubstãtiated & turned into ỹ true body of Christ. Secondly as the blessed Virgine after shee had brought forth Christ, dyd beare hym in her handes, & layde hym in ỹ maunger: so likewyse ỹ preist after the consecration immediatly lyfteth vp the body of Christ, and laieth him down again, & beareth him, & handleth him in his hands. Thirdly, as ỹ blessed Virgine was sãctifyed in ỹ wombe, before she conceaued Christ: so likewise ỹ preist receaueth orders & is annoynted, before he consecrateth.

For without taking orders he could consecrate nothing: and therfore a layman although he be neuer so holy can do nothing in this matter, although he should pronounce the wordes of consecration. In consideration whereof, we must know, ỹ the dignitie of preists after a certayne manner doth farre excel the dignitie of Angels. For power to make ỹ body of Christ is geuẽ to none of the Angells, so that the baseste and moste inferioure prieste in the worlde can doe that, whiche the greatest and highest Aungell in heauen can not do.

A masking preist is more excellent than an Aungel. Note.

There-

Therefore Barnarde sayeth: O the worshipfull dignitye of priestes, in whose handes the Sonne of God as in the Virgines wombe is incarnate. Wherefore Austen sayeth, that in the consecration of the holy hoste all the heauenly courte serueth hym, that is to say, the priest: and the Lorde of heauen commeth downe vnto hym. Ambrose therefore also sayth writing vpon Luke: Doubte thou not, but ỹ the Angels are there present, when Christ is present vpon the altare: so ỹ priests are to be honoured aboue all kinges, Princes, knyghtes and men of Nobilitie. For a priestie is higher than kynges, more blessed and happye than Aungells, beyng the maker of hys maker, and therefore he is worthye to bee honoured, &c. Yea let it be graunted, that the priest bee euill: yet is he to be honoured for ỹ dignitye of priesthoode, as it is declared in the decrees. Priestes although they bee euill, yet ought we to honoure them for the sacramentes sake. 1. *Quæst.* 1. *Sacramenta, &c. Sermones Discipuli in Sermon.* 28. *De honore.*

Priests are to be honored aboue all kynges.

As there are nine quiers or orders of Angells in heauen: so likewise ar there nyne dignities of priestes.

Nine dignitys of priestes.

Fyrst, Priestes are aboue all kynges and Princes of the earth, as God sayeth by Jeremye: I haue set thee thys daye ouer Nations and kingdomes.

The fyrst dignitye of priestes. Jere. i.

And this to bee true, appeareth thus. The dignitye of the priest is such and so great, ỳ it lyeth in his power to consecrate and make kinges: but all the kynges of the worlde are not able to make one Priest. And for a proofe thereof, that priestes be greater and of farre more excellencye, than kinges are: it is to be noted, ỳ there is no Prince so greate, whiche doth not bowe downe hys necke in confession to the Priest, and humble hymselfe before the priest as before God, being in dede Goddes vicare. Therefore God oute of hande exalted the Priestes aboue al men, and aboue all creatures, as a certaine Doctor sayth, speakyng of Priestes. Although by nature ye bee men: yet in dignitye ye excell all men. Agayne: A Priest is hygher than kynges, more blessed and happye than Aungells, and

the

the maker of hys maker.

Secondly, God hath honoured them in tempozall thinges. Foz those thinges, which God reserued vnto himself, that is to say, the tenthes, ỳ offerings, the fyzst frutes, and the other Patrimonyes of Chzist crucifyed, he hath freely geuen to ỳ pzests foz the sustentation and mainteinaunce of their body, that they being free from labour (when other mẽ must nedes wozke foz their liuing) may ỳ moze quietly serue God in spirituall thinges. The seconde dignitye of pzestes.

Thyrdly, God hath honoured them in geuing them suche immunities, pziuileges, liberties, and fredomes, that no earthlye Pzince hath iurisdiction ouer them, neither king, neither Pzince, neither any other seculare mã: no neither dare any man lay violente hande vpon them, no, not vppon the lessest of ỳ ozder. Foz whosoeuer doth the contrary, he is excommunicate with the greater excommunication *eo facto*, both in heauen and in earth. Verely God doth so defend thẽ, ỳ none dare trouble thẽ eyther in wozde oz in deede, insomuche ỳ The thirde dignitye of pzestes.

whatsoeuer displeasure is done vnto any of them he thynketh it to be done to hymselfe, as the Lorde hymselfe sayeth by ỳ Prophete *Zacharye*: He ỳ toucheth you, toucheth the apple of myne eye. Agayne in the Psalme he sayeth; touch not myne annoynted: so ỳ prests are not to bee molested so muche as with a worde, but they ar to be honoured, as the Lorde sayde to Moses and Aaron: I wil blesse them ỳ blesse you, and curse them that curse you. In consideration wherof, the prestes and mē of the church are priuileged insomuche that whosoeuer doe make, or cause to bee made or to be kepte any statutes, that bee agaynste the libertyes of the prestes and men of the Clergye, they are strayghtwayes excommunicate & accursed. Item, no worldely Prince dare make exactions vppon the Clergye: neyther dare any man aske any kynde of paymentes, or take any thing of the Clergye: For if he doe, he is out of hande excommunicate, neyther can he be absolued from the aforesayd excommunication, excepte he make restitution at the full.

Zacha. 2.

Psal. 105.

Fourthly

Fourthly, God hath honored the prie-
stes in that he hath committed vnto
them the soules of the faythfull, that is
to say, the holy Churche of the whiche
Chrisostome saith: The church is more
honourable than heauen, and the aun-
gels, & all other creatures. Christ hath
loued the Churche more than himselfe
for whose sake he came downe from
heauen into this world, and serued for
it xxxiii. yeares, and at the laste suffred
bitter death for it, and doth nowe geue
vnto it his body for meate, & his blood
for drinke, and after this life he geueth
himselfe vnto it for a rewarde. More-
ouer he hath committed thys welbelo-
ued Churche to priestes with all the
giftes, that is to say the Sacramentes.
For the order of priesthood onely hath
power to baptise, except it be in neces-
sitie, at whiche tyme it is lawefull for
euery man and woman to baptise. Al-
so he alone hath authoritie to minister
the Sacrament of confirmation. Item,
the priest alone hathe power to heare
confession, to geue absolution, and to
enioyne penaunce, accordynge to this
saying of Christ: take the holy Ghost:

The fourth dignitie of Priests.

Iohn. 20. whose sinnes ye forgeue they are forge-
uen them: but whose synnes ye do re-
tayne, they are retayned. Itē, he alone
hath power to minister the Sacramēt
Math. 5. of extreme vnction. &c. In this incom-
prehensible dignitye God hath singu-
larely honoured them aboue all other
men. Ye are that lyght of the worlde,
sayth he. For as the worlde shoulde be
nothynge without lyght euen so is the
Churche nothyng without prestes.

Fiftly, God hath honored thē in this,
that he hath streightly charged all men
to be obedient vnto them, as vnto him
selfe, of what condition or state so euer
Luke. 10. they be, as he sayth: He that heareth
you, heareth me: and he that despiseth
you, despiseth me. Whatsoeuer is not
lawefull (sayth Austen) it is the shep-
heardes office to forbyd, and the duty
of the flock, to heare and to obey. Ther
fore all men muste obey the Prestes
euen as Christ, when they commaunde
them to faste, to kepe holy day. &c. Ther
fore the Lorde threatneth them that
are disobedient and rebell agaynst the
commaundement of Prestes, saying:
Deut. 17. he that is proude, and will not obey the
com-

commaundement of the Priest, let hym dye the death. An example hereof haue we in *Dathan*, *Abiron*, and *Chore*, whiche rebelled agaynste Moses and Aaron, and therefore the earth opened, and swalowed them vp quick. Nume. 16.

Sixtly, God hath honored them by giuyng them power to bynde and to loosen, as it is written: Whatsoeuer ye shall binde vpon the earth. &c. This power of binding and losoning is vnderstande one waye of excommunication, whiche is the spirituall swearde: and it is greatly to be feared. An other way this power is to be vnderstand of the absolution of sinnes. Therfore the Bishop whē he maketh priestes, bloweth and breatheth vpon them, saying: Take the holy Ghost. &c. The sixte dignitie of priestes. Math. 18.

Seuenthly, God hath honored them in that they are called aungels in the scriptures. Therefore sayth Gregory: All that are termed by the name of a priest, are called Aungels. But wherefore are they called aungels. Verelye bicause they haue certayne properties with the angels. First, bicause it is the office of aungels to minister vnto God and Iohn. 20. The seuenth dignitye of priestes. The office of Aungels.

and vnto men, as the Apostle saith: All
Hebr. 1. Aũgels are ministring spirits. So likewise is it the dutye of prieſtes to serue God day & night, and to minister vnto men, with the Sacramentes. Secondly, bicause an aungell is pure in lyfe: so in lyke maner ought euery prieſt to be chaſt and pure in his life and conuersation. For to liue chaſt, is an aungelike life, as Ambroſe saith: they that are not maried, nor do mary, are as aungels in earth. *Damascen* sayth: Abstinence from mariage is the folowyng of aungels.
To lyue chaſte is an Aungelyke lyfe.
Thyrdly, it is the office of Aungels to enforme and instructe men by good inspiration. So likewise is it the prieſtes duty to do by the word of god. Fourthly, it is ỹ duty of aungels to prayse god so likewise are the prieſtes bounde vnder payne of deadly synne to say euery day, theyr mattens, prime, and houres, euensong. &c. vnto the prayse of God.

The eyght dignitie of Prieſtes.
Eyghtly, God hath honored ỹ prieſts in this, that they are in some poyntes like to the moſt bleſſed virgine Mary. Firſt, as the moſt bleſſed virgin Mary did conceaue thorowe fyue wordes the true body of Chriſt, *Fiat mihi ſecundum*

verbum

verbum tuum, so likewise the prieſt thorow fiue words. *Hoc eſt enim corpus meũ* maketh the body of Chriſt. And as immediatlye after the conſent of Marye, whole Chriſte was in her wombe: so likewise out of hande after the wordes of conſecration be pronounced by the prieſt, the bread is turned into the ſubſtance of the very body of Chriſt, secõdly, as the bleſſed virgine, after she had brought forth Chriſte, bare hym in her handes, and layde him in the cribe and tooke hym vp agayne: so likewyse the prieſt after the conſecration lifteth vp Chriſt, and layeth him downe agayne, and beareth hym vnto the ſicke, and handleth him with his handes. Thirdly, as the bleſſed virgine was sãctified in her wombe, before she conceaued Chriſt, as it is written: The moſt high hath sãctified his tabernacle: so in like manner the prieſt receaueth holye orders, before he cõſecrateth: for he could not conſecrate, excepte he were ordered. And therefore a Laye man, be he neuer so holye, can do nothyng in thys matter, although he pronounceth the wordes of conſecration.

Luke. 1. Math. 18.

Pſal. 46.

Ninthly,

The ninth dignitie of prieſtes.

Ninthly, God hath honored the prieſtes aboue Aungels, yea, and somwhat alſo aboue the dignitie of bleſſed Mary the virgine. Firſt in the dignitie of keping. For a prieſt is bound to kepe many ſoules, as the Byſhop is bounde to looke vpon al the dioceſſe, and the Pope the whole worlde, and the Curate hys pariſhe, as Bernarde ſaith: O how worthy kepers are they, which ſo carefully watche, that they may kepe the ſoules that are committed vnto them from euerlaſtyng death. But an Aungell hath but one ſoule committed vnto hym for to kepe, as Bernarde teſtifieth: Great is the dignitie of ſoules, that euery one of them euen from the very tyme of their birth, ſhoulde haue an aungel appointed for to kepe them. Secondly, in taking and touchyng the body of Chriſt. The angels doe but ſee God, as it is written: Their aungels ſee the face of my Father, whiche is in heauen. But in this is the prieſt greater than the Aũgell: for he doth but ſee God, but the prieſt handleth hym, yea and eateth him, which was neuer giuẽ to any Aungell ſo to do, but it ſufficeth him

Math. 18.

The prieſt maketh God, hãdleth God, and eateth God.

hym to beholde God. Thirdly, in consecratyng the bodye of Christe. And in this point the preest doth not onely excell the Aungels, but also after a certayne manner Marye the Mother of Christ: so that the lessest preest on earth is able to do that, whiche the greatest Aungell in Heauen can not doe. Therfore saith Garnarde: O the dignitie of preestes worthy to be had in great reuerence, in whose handes as in the wombe of the Virgine the Sonne of God is incarnate. Austen also saith: In the consecration of the holye host the whole court of Heauen doth seruice to the preest, yea, and the Lorde of heauen commeth downe vnto him. Likewyse saith Ambrose vpõ Luke: Doubt thou not, but that Aungels are there presẽt when Christ is present on the altare, & whẽ he is offered: so ỹ Christ may well say to euery preest, ỹ which is writtẽ in Esay: What coulde I haue done, more for thee, & haue not done it? Furthermore we must know, that euerye mã is boũd to honour preests, seing ỹ god himselfe hath so many & sundry waies garnished & beautified thẽ with suche & so great Esay. 5.

great honour. But contrary to this do all they, that dishonour prestes: and in this they greuously offende God, as *Henricus de Vrimaria* writing vpon the fourth commaundement saith: Wo be vnto them and euerlasting damnation haugeth ouer their heades, that do dishonour prestes, speake euill of them, diffame & backbite them: for they crucifie the Sonne of God againe. For so often as thou backbitest or slaunderest a religious person or preest: so often dost thou put a crowne of thorne vpon Christes head: For they are the head & vpper parte of the Churche militante. So often as thou doest any displeasure vnto them: so often dost thou fasten Christ with nayles to the crosse. So often as thou raylest vpon them: so often dost thou spit Christ in the face. And so often as thou dost euill entreat them, and find faulte either in their speaking or doying: so often dost ỹ thrust Christ vnto the hart with a speare. God therfore willing to shewe howe greatly he detesteth that synne, hath made it euident with that wonderful punishment and vnwonted paine, whiche Dathan,

Against the backbiters of Preests.

Abiron

Abiron and Choze, suffered, whom the earth dyd swalowe vp quicke, bycause they dyd mysuse the Pzieſtes. Of these thynges afozesayde it euidentlye appeareth, ỹ pzieſtes euen of dutye ought to bee honoured of all men. *In ſermonibus diſcipuli. Germ. iii. Dom. 14. Poſt. Feſtum. Trinitatis.* Num. xvi.

O ye Pzieſtes, which are the buckelars and officers of ỹ true Salomon, that is to saye, of Jeſus Chziſt, and the chamberlaynes and diſpenſatoures oz ſtewardes of the myſteryes of God: Conſider & marke diligentlye in what degree and dignitye ye are ſet ouer all the goodes of the Lozde. What could God doe moze foz the Pzieſtes than to geue them power foz to make hym ſelfe, to handle hym, to eate hym, & to geue him to other? Therefoze remẽber your ſelues, and conſider well ỹ noble pziuilege of your dignitye.

A ſimilitude to ſet forth ỹ dignitie of pzieſtes.

Although glaſſe bee made of byle matter and ſtuffe, yet is it repzoued & founde to be moze clere than golde and ſiluer, ſo likewiſe euery pzieſt, be he neuer ſo great and greuous a ſinner, yet doth he farre excell al other creatures,

both Kinges and Princes & is of greater dignitie than al ỹ creatures ỹ are.
1.Peter.ii. Ye are (sayeth S.Peter speakyng to prestes) a chosen generation, a royall presthoode, an holy nation, a wonne people, not only of a temporal election but also of an eternall predestination.

O the worshipful dignitie of prests, if ye liue worthily and prestlike, within whose handes as in the Virgines wombe the sonne of God is incarnate and made man. O heauenly mysterye, which ỹ father and ỹ sonne, and ỹ holy ghoste doth so marueloussye worke by you, ỹ in one and in the same moment the same God, whiche sitteth & ruleth in heauen, is a sacrifice in your hands. The heauen wondreth at so noble a priuilege: the earth marueleth: man is greatly astonied: hell quaketh for feare the deuell trembleth and shaketh all ỹ is on hym: the Aungelike highnesse is in great admiration. What then shall I prest geue agayne vnto the Lorde, for all thinges that he hath geuen me? As for an example: *He that hath made me, hath geuen me power to make hym: yea he that made me without me, is made by the*

meanes of me, &c. Consider therefore (O ye Priestes) the maruelous dignitie of your excellencye, that God hath not onely ordained you before al other people, but he hath also made you passing all other creatures which he hath created vnto the prayse and glorye of his name, &c.

Sauyng ỹ Aungels reuerence whose number is infinite: I say playnly, that ye are greater than Aungells, and doe farre excell their dignitye *largo modo loquendo.* For to whiche of the Aungels hath God geuen that, whiche he hath geuen to the priest: I meane. Whatsoeuer ye bynde on earth, shal be bounde also in heauen. Note: there are two keyes, that is to say, of knowledge and of power, geuen of the Lord to blessed Peter and to other men: not to al mē, but to Priestes alone, and to their successoures. For although God alone forgeue synne, yet neuer or bery seldome dothe he forgeue synne without his ministers, that is to say, Priestes. Whiche thyng may be proued by the Lepers, to whome, when the Lorde had healed them, he sayd: Go:

Math, xvi.

Of forgeutug sinnes

shewe your selues to the prieſtes, and humbly obey them. And whyle they were goyng, they were made cleane.

Luke.xvi. Iohn.xi. It maye also bee proued by Lazarus, whom when the Lorde had rayſed vp: he sayd to hys Diſciples: Looſe hym and let hym go. But wherfore dyd not the Lorde hymselfe looſen hym from ỹ knots of the byndings, which had looſened hym frō ỹ bondes of death? And wherfore dyd he not commaunde Mary and Martha hys ſyſters to looſe him or hys kynneſfolke the Iewes, whiche were nerer vnto hym by the courſe of nature, than the Diſciples of ỹ Lord? Uerelye to declare manifeſtlye and to proue playnly that the power to looſe and to bynde is geuen of the Lorde to prieſtes alone. Beholde, how great the goodneſſe of God, and the worthineſſe of prieſtes, is. For the Lorde himſelfe worketh good ſomtime euen by them ỹ are euell: and that to thys ende, becauſe the keyes of the Churche ſhould not be deſpiſed or ſet at nought of the faythfull. For although prieſtes ſometime haue not thys power *ex merito*: yet haue they it *ex officio dignitatis*. And

if any prieſt be vnworthye (which god forbid) ỹ hurteth hymſelfe: it hyndreth thee nothyng at all. Beholde, what greate power is geuen to you prieſtes, For your tounges are made the keyes of heauen. O how great dignitie, ſaith Bernard, hath god geuen to you? How great and excellent is ỹ prerogatiue of ỹ prieſtes order? He hath preferred you aboue the kynges of ỹ earth: he hath exalted thys order of prieſtes aboue all men: yea as I may ſpeake more highly, he hath preferred you before Aungells thrones and powers. For as he toke not Aungels but Abrahams ſede to bryng to paſſe redemption: ſo lykewyſe hath he committed ỹ conſecration of his body and bloude, not to Aungells, but to men, that is to ſaye, to prieſtes only.

Prieſtes in dignitie incōparable.

Hebr.ii.

Seing then, ỹ a prieſt is of ſo greate dignitie, ỹ he is the maker of hys maker: him to deſtroy or to condemne, it is not conuenient, &c.

This is a very heauenly priuilege, this is an exceding great glory, this is a grace excelling all grace: a prieſt to holde God in hys hands. We beleue &

are thorowly perſwaded, ỹ the celebra-tion of ſo noble a myſterye is commit-ted to none of the Aungels, to none of the Archeaungels, nor to any other heauenly ſpirites, but to your order onely, &c. For on the altare thorowe the mouthe and the handes of ỹ prie-ſtes, the bodye of Chriſt is made, euen that very bodye, whiche is on the right hand of God, &c.

O ye prieſtes howe greate a thing is this, that at the lifting vp of your han-des, kynges bowe downe their heades, yea kings and Queenes offer giftes to you. All the Churche or congregation confeſſeth & calleth you fathers, and de-ſireth you to praye for them, &c.

O the worſhipfull holyneſſe of prie-ſtes handes. O bleſſed and happie exer-ciſe. O the true ioye of the worlde, where lowe things ar ioyned to ỹ moſt high thinges, when Chriſt handleth Chriſt, ỹ prieſt, ỹ ſonne of God. Thou haſt a delight to be with the ſonnes of men. Therefore ſayth Peter, ſpeakyng of prieſts: ye are a choſen generation, a royall Prieſthoode, an holy Nation, a wonne people, &c.

The Maſ-ſing prieſt is here cal-led Chriſt. 1. Pet. ii.

O ye

O ye prestes consider the excellencye of your moste noble dignitye: For the lord hath enriched & beautified you before al other his creatures. Verely prestes ar worthy to be honoured, seing ỹ the Lord hath geuē vnto thē passing al other, so greate grace and honoure in the worlde.

Ex lib cui titulus est. Stella Clericorum.

Of the ceremonies of the popyshe Churche.

Of holy water.

POpe *Alexander* the fyrst (as ỹ papistes fayne) ordayned water mingled with salte to bee halowed, & afterward sprincled vpon the people, to put away their sinnes, and to make thē holy and pure: He also commaunded, ỹ it shoulde bee kept both in churches and in houses to chase and dryue away deuills and wicked spirites, not onely oute of houses wher mē dwel, but also out of ỹ hearts of the faythfull: as though fayth and ỹ deuel could dwel together in one heart In the yere, &c. 110. *Grat. Plat. Sabel. Lib. Concil. D. Barns. Pontat.*

Holl water

The vertu of holy water.

The wordes of pope *Alexanders* canon ar these. We blesse ỳ water mingled with salte for thys purpose, that all that bee sprinckled therewith, may bee made holy and pure: whiche thyng we commaunde all Prieſtes lykewyſe to doe. For ſayeth he, if the aſhes of an heyfer ſprinckled, made holy and cleanſed the people from veniall ſynnes: Muche more water ſprynckled wyth ſalte, and halowed with holye prayers, doth ſanctifye, make holye, and cleanſe the people from veniall ſynnes.

Blaſphemye againſt the bloude of Chriſt.

Leuit. xvi.

iii. Reg. ii.

And if the ſalte being ſprynckled by *Helizeus*, the barenneſſe of the water was healed: Howe muche more ſalte being halowed with Godlye prayers, taketh awaye the barenneſſe of ſuch thynges as appertayne to man, and ſanctifyeth and pourgeth them ỳ are defiled, and multiplyeth ſuche goodes as we haue nede of, and turneth away ỳ diſceates of the deuill, and defendeth men from al naughty and wicked fanſies, &c. *De conſe. Diſt. 3. Cap. Aquam ſale conſperſam. Lib. Concil.*

Is not this good ſtuffe, is not this worthy to be called godſeruice? Ought not

not

not ỹ people to ryse vp & make curtesy to the Poppyshe shauelynge, when he sprinckleth thē with water of so great vertue? Are not the scriptures here wel applied? Doth not this ceremony make Christ Iacke out of office, with all hys workes and merites? God haue mercy on vs, and shortly confoūd Antichrist.

Guilihelmus Durādus sayth, ỹ the holy water hath deserued to haue of God so great vertue, that as outwardly it washeth the body from filthynesse: so inwardly clēseth the soules from sinnes. O blasphemye intollerable. This is ỹ goodly Godlye Catholyke doctrine, wherwith the vngoodly vngodly Papistes infecte the mindes of such Christians, as are simple and light of belief, yea, wherwith they caste the soules of all suche, as put their confidence and trust in these pylde, begarly, and lousy ceremonyes, into euerlastyng damnation. And yet must they be called laudable ceremonies, well worthy (and God will.) to be frequented and vsed in the Churche of Christ. And the teachers of thys doctrine, & the ministers of these ceremonies must alone be coūted wor-

In Rat. di. off.

thy to beare office in the Church, to be reputed and taken for the only pyllars of our mother holy Churche, to be had in estimation aboue all men, and to be reuerenced as Gods of all men: and so many as be of contrarye opinion; ☞ *reaching that our whole saluation commeth only from God thorowe fayth in the bloude of Christ*, must be adiudged seditious persons, sowers of discorde, authors of new learning, teachers of straūge doctrine, and heretikes. But as I may by coniecture speake my minde cōcerning this ceremonie: I thinke verelye, that as the ceremony of dealing holy bread on the Sondayes (wherof we shal hereafter speake) was ordained of ỹ fathers of Christs Church at that time, to put the people in remembraunce of Christes body breakyng: so lykewise at the same time was this ceremony of water sprinckling brought into the Churche to put the people in remembraunce of Christes bloud sheadyng on the altare of the Crosse for their sinnes. But as the papistes in processe of time lost the signification of holy bread, & al other ceremonies, & therfore ioyned vnto the certain

How the ceremonye of holy water came first into the church.

certain doctrines of erroꝛ & false faith, so likewise haue thei done in ẏ ceremonie of holy water. They not knowing the cause of the kirst institution, haue fayned the holy water, as they cal it, to be of such and so greate vertue, might, and powꝛer, that it is able to put away sinne, to geue health both of minde & body, to make so many holy and purs, as be spꝛinckled with it, to geue abundaunce of thynges, to dꝛyue awaye deuils, to chase awaye all the powꝛer of our ghostly enemye, yea and to plucke him vp by the rootes and vtterly to destroy him with all his Apostatike aungels, to put backe diseases, to expell all coꝛrupte and pestilente ayꝛes, to dispatche all ẏ guyles, subtilties, sleyghtes and disceates of the lurkyng enemye, to banyshe al thynges that be contraꝛye to the healthe, pꝛosperitye, and quietnesse of all such, as dwel in ẏ houses where it is spꝛinckled, to geue securitie of hope, coꝛroboꝛatiõ & strengthning of faith, to bꝛing the holy ghost, & at the lasse what not? Are not all these thinges read in their eꝛoꝛcismes & coniuratiõs of their bewitched & saltedwater

The manifolde vertues of holy water.

as

as we haue tofore heard, and in other Popishe treatyses:

Reade we not these wordes in their Popish primare, which we are taught & commaũded to say, whẽ we sprincle our selues with ẏ water in the Church porche, before we enter into ẏ Church.

Aqua benedicta sit mihi salus & vita. Præsta mihi domine per hanc creaturam aspertionis aquæ, sanitatem mentis, integritatem corporis, tutelam salutis, securitatem spei, corroborationem fidei nũc & in futuro.

Whiche is thus Englished.

The blessed water mought be vnto me health and life. Graunt me, O Lord, by thys creature of the sprincklyng of water, health of mynde, wholenesse of body, defence of health, safegarde of hope, strengthnynge of faith, now and in tyme to come.

And bicause this their dreame should be of the more credit: they haue fathered those their lyes, as they do many other, of an auncient Bysshop of Rome, called *Alexander* the first, whiche liued. In ẏ yere, &c. 119. And here mayest thou see, what a lying generatiõ the Papists are, as I maye speake nothyng of their pestilent and abhominable doctrine.

Of

Of Holy Bread.

The vse among the Christians was firste of all, ỹ so many as came together into the church dayly for to pray, and to heare the worde of God: the same should also dayly receaue together the holye communion of the body & bloud of Christ. But when the multitude that profes-sed Christ began to encrease, and wa-xed very great, so that that order could not conueniently be obserued & kepte: the auncient fathers of Christes church made a decree, ỹ all ỹ Christians shuld communicate on the Sondayes toge-ther, and be no more bounde vnto the dayly communiõ, as they tofore were. And here of commeth thys sentence of *S. Austen*: Dayly to cõmunicate I ney-ther cõmende, nor discommend: but on the Sõdaies to receaue ỹ communion, I would coũcell all men. Whẽ this re-ceauyng of the communiõ euery Son-day was not done with such deuotion, soberneſſe, and grauitie, as it ought to haue bene, but thorowe that often cõ-ming vnto it much dissolution & light-neſſe

The comunniõ day lye.

The cõmu nion euery Sonday.

nesse was shewed of diuerse people: the Elders of Christes Church thought it mete for ỳ present tyme to take awaye the custome of receauing the communion euery Sonday, & to appoint, that the Christians should receaue the communion together thrice in the yeare, ỳ is to say, at Easter, at Whitsontyde, and at the feaste of Christes natiuitie. But when this order also was not duly and reuerently obserued: it was iudged and thought mete, that the people shoulde commonly receaue the Lordes Supper but once in the yeare, that is to say, at Easter: and that in the stead therof, because the remembraũce of Christs passion and death should not be forgotten nor his blessed body breaking and precious bloud sheadyng fall from the remembraunce of the people, whiche is preached, declared, and set forth to the faythful at the Lordes supper by breaking and eating the bread, and by pouring out & by drinkyng the wine: The Fathers of Christes Church instituted the ceremonies of holy bread and holy water, to put the people in remẽbraũce of Christes body breakyng, and bloude

The Communion at Easter onlye.

Howe the ceremonye of holye bread came firste into ỳ Churche.

&

shedyng:

sheding: ẏ as they see the bread, whiche is distributed euery Sonday of the minister broken on many peces: so they should set before the eyes of their mind the breaking of Christs body on the altare of the Crosse for the remission of their sinnes: again, that as they see the water sprinckled abrode: so they should remẽber, that Christes bloud was shed for them on the Crosse, by the effusion and sheading wherof, they be purged, clensed, and purified from al filthinesse of sinne & iniquitie, & by thys meanes addresse themselues to be thankefull to God the Father for so inestimable and excedyng greate benefites giuen vnto them in the death of his Sonne. And these ceremonies of holy bread and holy water at that tyme were not onely ministred to ẏ people of the Godly Pastors, but it was also euerye Sondaye preached and declared vnto thẽ, what the ceremonies signified, and wherefore they were instituted of the rulers of Christes church, euẽ to put thẽ in remẽbraunce of Christes body breakyng and bloud sheadyng on ẏ altare of the Crosse for the remission & forgiuenesse of

The significations of the ceremonies were taught the people in times past.

of their sinnes. And it is not to be doubted, but the Godly Ministers in those dayes did with sorowfull hearts minister those ceremonies to the people, seyng that they for their vnthankefulnesse & dissolution of lyfe, were depriued of the holy communion of Christs body and bloud, and fedde with ceremonies of mans inuention: and dyd lykewise diligently exhort the people so to frame their liues according to the rule of Gods worde, that the Elders of Christes Churche seyng their repentaunce and amendement of life, might thereby be occasioned to restore vnto them the holy and blessed communion, which is the partaking of the body and
1. Cor. 10. bloud of Christ. Thus were the ceremonies not altogether vnprofitable to the people of ỹ age. But it is in these our dayes farre otherwise. For the ceremonies in the Popish Churches are stil retained: but who knoweth the signification and meanyng of thē. The bread is euery Sonday distributed, and the water sprinckled: but howe ofte is the death of Christe preached? But as touching ỹ ceremonye of holy bread,

whereof

whereof we now speake, it is become a vayne tradition and vtterly vnprofytable, yea wicked and abhominable, as all other poppishe ceremonyes are lykewise. For where as it was instituted to put the people in remembraūce of Christes body breakyng the priestes deale it vnto thys ende, ỹ the people eating thereof, shuld beleue to receaue health and saluation both of body and soule. For these are the wordes, which they vse in halowing the bread, as they terme it, takyng vpon them by thys meanes to make the creatures of God more holy, than euer God made them; *Benedic domine hanc creaturam panis, qui benedixisti quinq; panes in deserto, vt omnes gustantes ex his, recipiant tam corporis quã animæ sanitatem.* That is to say. *Blesse, O Lorde, thys creature of bread, which didst blesse fyue Loaues in the wilderneſſe, that al that taste of them, may receaue healthe both of body and soule.*

The abuse of holy bread.

What other thyng is thys, than to attribute the vertue of oure saluation to a pylde & beggarly ceremony, which atonbrommeth ỹ meere mercye and gracious goodnesse of God to al men,

that repent and beleue in Christ Jesu hys onely begotten Sonne, and oure alone Sauioure: If we maye obtayne health both of bodye and soule by their bewitched bread: then was Christ promised, geuen, conceaued, borne circumcised, persecuted, and put to death for oure synnes in vayne: yea, then was Christ without cause made of God the Father vnto vs, wisedome and righteousnesse, and sanctifying, and redemption, ỹ as it is written. He that reioyceth, shoulde reioyce in the Lorde. We know we, sayth the Apostle, ỹ man is not iustifyed by the workes of the law, but by the fayth of Jesu Christ: and wee haue beleued in Christ Jesu, that we myght be iustifyed by ỹ faith of Christ, and not by the workes of the lawe, bicause no flesche shall be iustifyed by the workes of the law. If we be not iustifyed by the workes of that lawe, which God hymselfe commaunded: shall we hope to bee made ryghteous by the obseruaunces of mennes trifling traditions, croked constitutions, idle inuentions, drousye dreames, fonde fantasyes, antichristian actes, deuilysh decrees, &c

1. Cor. i.

Gala. ii.

☞

O blasphemous Papistes.

Of Procession.

POpe *Agapetus* the fyrst commaunded the people to goe procession solemnely on sondayes & other feastiual daies. In the yeare, &c. 533. *Platina. Polyd. D. Barnes. &.*

Procession

Guilielmus Durandus writeth, that when the people goe a Procession, the Belles are ronge to thys ende, euen to make the deuills afrayde, and to chase them awaye. For sayeth he, the deuills are wonderfully afrayde, when they heare the trompettes of the church militaunt, I meane the Belles: euen as a Tyraunte is greatlye afrayde, when he heareth in hys owne land the trompets of some myghtye Kyng that is his enemye. And thys is also the cause, why the church, when there is any great tempest, ringeth the Belles, ỹ the deuills hearyng the trompets of ỹ euerlasting King, shuld be afrayde, and trudge away, and cause no more tempestes to aryse, &c. *Rat. di. off.*

Why they ryng the bels at procession.

Why they ring in any great tempeste.

Of Senſing.

Senſyng.

POpe *Leo* the thyrde brought Senſing into the church. In the yeare, &c. 796. *Pol. D. Barns. Pantal.*

Of Candles bearing on Candelmaſſedaye.

Candles bearyng.

POpe *Sergius*, otherwiſe called, Pope *Swineſnoute*, cõmaunded, ỹ al the people ſhuld go on proceſſion vpon Candelmaſſe day, and cary candels about with them brenning in their handes. In the yeare. &c. 684. *Durand. G. Achilles.* Howe thys candle bearyng on candelmaſſe day came firſt vp, ỹ author of our engliſh feſtiual declareth on thys mãner. Somtyme sayeth he, when the Romaines by greate myght and royall power conquered all the worlde (for they had great dominion) they were ſo proude, ỹ they forgat God, & made them diuerſe Gods after their own luſte. And ſo among al, they had a God ỹ they called *Mars*, that had beene tofore a notable Knight in battayle. And ſo they prayed to hym for helpe: and for that they wouldе ſpede ỹ better of this Knyght, the people prayed & dyd great worſhip to his mother, that

☞ The begin ning of cãdels bearyng on cãdelmaſday.

ỹ was called *Februa*, after whiche woman muche people haue opinion, that ỹ moneth *February* is called. Wherfore ỹ second day of thys moneth is candlemasseday. The Romaines thys nyght went aboute the citie of Rome wyth Torches & Candles brennyng in worshyp of thys woman *Februa*, for hope to haue ỹ more helpe and succoure of her sonne *Mars*. Then was there a Pope, ỹ was called *Sergius*, and whē he sawe Christen people drawe to thys false Maumetrye and vntrue belieke: He thought to vndoe thys foule vse and custome, and turne it into Gods worshyp and our Ladyes, & gaue cōmaundement, ỹ all Christen people shoulde come to Churche and offer vp a candle brennyng in the worshyp ỹ they dyd to thys woman *Februa*, & doe worshyp to our lady & to her sonne our Lord Jesu Christ. So ỹ now this feast is solemnely halowed thorowe al Christendome. And euery Christen man and woman of couenable age is bounde to come to church, and offer vp their candles as though they were bodily with our Ladye, hopyng for this reuerence & wor-

ſhip ẏ they do to our Ladye, to haue a greate rewarde in heauen, and of her ſonne our lord Jeſu Chriſt: and ſo they may be ſyker, and it be done in cleane lyfe and with good deuotion, &c.

Of Aſhes ſprinckly ng.

Aſhes ſprinkling.

POpe *Gregory* the fyrſt ordained, ẏ the people on Aſhewedniſday ſhuld be ſprinckled with halowed Aſhes, to put thē in remembraunce, ẏ they are but earth, duſte and Aſhes, In the yeare, &c. 590. *Anſelmus Ryd.*

Of Palmes beary ng.

Palmes bearyng.

POpe *Gregorye* the fyrſt alſo appoynted, ẏ Palmes ſhoulde bee borne aboute in proceſſion on Palme Sonday. *Anſel. Ryd.*

Of halo wing Palmes, Aſhes, *Candles, &c.*

Palmes halowing, &c.

POpe *Gregorye* the fyrſte in lyke manner deuiſed the halowing of Palmes, Aſhes, Candles, &c. *Durand. Antonin.*

Of C repy ng to the Croſſe.

Pope

POpe *Gregorye* the fyrst likewyse brought into the Churche, the Crepyng vnto the Crosse. *Sigesb. Antoninus.* Crosse crepyng.

Of the halowing of the Paschal.

POpe *Zozimus* ordayned, that the Paschall Taper shoulde be halowed on Easter euen, and set vp in euery paryshe church. In ỳ yere, of oure Lorde. 414. *Isidor. Volat. Platina. D. Barns.* The Paschal taper.

Some make Pope *Theodorus* author of it, which liued about the yere of our Lorde. 613. *Chron. Fasciculus, Temporum. Durandus.*

Guilielmus Durandus sayeth ỳ *Sainct Ambrose* made the benediction or prayer, wherewith the Paschall Taper is halowed on Easter euen. He sayeth moreouer, that *Augustinus and Petrus Diaconus* the Monke, made also other benedictions, whiche are not in vse. *Rat. di. offi.*

Of Oyle and Creame, and of the halowing of the same.

Oyle and Creame.

Pope *Clement* the fyrſt brought fyrſt of all the Oyle & Creame into the Church. In the yere of our Lord, .92.

Some attribute this ceremonye to Pope *Silueſter* the fyrſt. In the yere, &c. 315. *Chron. Lib. Concil.*

Halowing of Oyle & Creame.

Pope *Fabian* ordayned, ỹ the Oyle and Creame, which are vſed to be kept in the Chriſmatorye for ſundrye purpoſes and vſes, ſhould be renued euery Maundye Thurſdaye, and ỹ the olde ſhuld be brent. For ſaith he, it is a new ſacrament, & therefore muſt it alwaies be renued, and the olde brent. *De conſe. Diſt. 3. Cap. In literis. Plat. Volat. Faſcicu. Temp. Polyd.*

Worke for the Biſhop

Pope *Silueſter* the fyrſt gaue ſtraight charge, ỹ neither deacō nor prieſt ſhuld preſume to halow Oyle and Creame, but only the Byſhop. In the yeare, &c. 315. *Lib Concil.*

Pope *Anaſtaſius* the fyrſt commaunded, that ſo ſoone as the Byſhop hath halowed the Oyle and Creame, either the Subdeacons or the Deacons with all expedition ſhould carrye it vnto all the Churches thorowe out the dioceſſe that

that it may be in a readineſſe agaynſte Eaſter day. In the yeare of our Lorde. 404. *Lib. Concil. Chron.*

Of the Fire on Eaſter euen, and of *the Halowing therof.*

Eaſter euē fire and the halowynge thereof.

POpe Zozimus ordayned not only ẏ Paſchall Taper to be halowed on Eaſter euen, but alſo that a Fire ſhoulde be made in euerye Churche on that day, and halowed: againe, that the Paſchal ſhould be lightned with the flame of that Fyre, and al other candles in the Churche. In the yeare. ꝛc. *Chron. Germ.*

Of Halowing the Fonte *on Eaſter euen.*

Fonte halowyng.

POpe *Pius* the firſte brought in the halowing of ẏ Fonte. In the yere ꝛc. 147. *Plat. Sabell.*

Solēnities about fonte halowinge.

Pope *Leo*, Pope *Damaſus*, and *S. Ambroſe* added the Exorciſmes or coniurations, and the benedictions or bleſſings, with the other ſolemnities that be vſed at ẏ halowing of the Fonte, as droppyng the candle into it, the prieſtes breathing into it, the deuiding and caſting out of ẏ water. ꝛc. *Chron. Germ.*

Guil. Durand. in. Rat. di. off.

Of halowing new Frutes.

Halowyng of newe fruites.

POpe *Eutichianus* decreed, that all new frutes, but specially Beanes & Grapes shuld be blessed, cõsecrated and halowed vpon the altare. In the yere. &c. 276. *plat. polid. D. Barns.*

Of Fasting.

Aduẽt fast. Lent fast.

Saint Peter the Apostle of Christ, & first Pope of Rome, (as the Papistes sayne) where he lyued by the space of xxv. yeares and reygned the great and high Bysshop, ordayned, that both Aduent and Lent shoulde be solemnely & deuoutly fasted of all christen people in the remembraunce of the first and seconde comming of our Lord Jesu. In the yeare of our Lord. 36. *Ioã. Laziar. Chron. Angl. Durand.*

Of Lent. Note.

Guilihelmus Durandus sayth, that after the mind of S. Gregory *de consecrat. dist. 5.* Lent is counted to begynne on the firste Sondaye in Lent, and to ende easter euen: whiche tyme sayth he, containeth xlii. dayes: of the which take away the sixe Sondayes, & so there re-

mayn

mayne onelye, 36. dayes. Therefore that the number of forty dayes, whiche Christe fasted, might be perfited, the aforesayd Pope Gregory added and put to Lent foure dayes of the weeke that go before, that is to saye, Wednesday, Thursdaye, Frydaye and Saterdaye. *De consecra. dist. 5. Quadragesima. Durand. in Rat. di. off.*

Telesphorus (as other affirme: whiche I thinke to be more true) appoynted firste of all, Lent to be fasted before Easter. And he moreouer added an other weeke to it, whiche is commonlye called *Quinquagesima*. This weeke he cō maunded the priestes to fast more than the laytye: bicause they, whiche ought to be holier than the reaste, shoulde in this ordinarye faste shewe more abstinence than other. In the yere of our Lord. 139. *Lib. Concil. Euseb. Sabell. Polid. D. Barnes.*

In a certain Synode holdē at *Nice* it was ordained, that the fasting of Lent which before endured from the sixt day of Januarye vnto the sixtenth daye of Februarye should begyn and ende, as it is now vsed. *Chron. Ranulphus. Cest.*

Carcoms

Lent first fasted in Englande.

Carcombertus king of Englande was the first, that commaunded the inhabitantes of England to fast Lent, about the yeare of oure Lorde. 645. *Sigeb. in Chron. Pantal.*

Lent thurf dayes fasted.

Pope *Gregory* the second made a decree, that christen men should fast also on the thursdayes in Lent, which was neuer vsed afore: and that there should be solemne massing also on those daies in Churches. But Pope *Melchiades* ordayned, that no man shoulde fast the Thursday, nomore than the Sonday. For sayth he, as the sonday was solēne bicause of the resurrection of the Lord: so lykewise ought thursdaye to be bicause on that day Christ instituted his supper, and ascended into heauen. In the yeare of our Lord. 729. *Sigebertus in Chron. Guil. Durand. Pantal.*

One Pope againste an other.

Wednesday, Fridai & saterdaye fasted.

Pope *Siluester* the firste ordayned, that Wednesday, Fryday, and Saterday should be fasted euery weeke thorow out the yeare. As for Sondayes & thursdayes, he woulde haue them be kept merely holy with double feast (as they vse to say) in holy kitchin. For on the sondaye, sayth he, the Lorde Jesus

Reasons why we ought not to fast the Sōdaies & thursdayes

rose

rose vp from death to lyfe and on the Thursday he ascended into heauen: he instituted the Sacrament of his body, and made the holy creame. In the yere of our Lord. 315. *Bergom.*

Saterdaye faste renewed.

Pope *Gregory* the seuenth renewed the saterday fast and commaũded, that there should be no flesshe eaten of Christians that daye. In the yeare. &c. 1073. *Plat. Volat. Nauclerus. Ioannes Stella de consec. dist. 5. cap. Quia dies Sabathi.*

Reasons why we ought not to faste the Saterday.

Many attribute the Saterday fast to Pope *Innocent*, the firste. In the yeare. &c. 408. *Grat. Sabel. Fasci. Temp. Pantal.* And Pope *Innocentes* reason, why men should fast the saterday is this: Firste bicause on that daye Christ lay buried in the Sepulchre. Secondely, bicause his disciples for verye sorowe fasted that day. *Lib. Concil. Chron. Chronicarum. Alb. Crantzius.*

Reasons why we ought not to faste on saterdayes in Lent.

Notwithstandynge *Guilihelmus Durandus*, saith, that Pope *Innocent*, made a constitution, ý the saterdaye in Lent should not be fasted, bicause the Lorde rested in the sepulchre on the saterday, for a token of the quietnesse and reast, that we shall hereafter haue: wherein all

The doctrine on the Festiuall dayes concerning Imbring dayes.

in the *Festiualle* on this manner. Good frēdes, this weeke ye shall haue Imber dayes, that is, Wednesday, Friday, and Saterday: the which dayes *Calixtus* the Pope ordayned foure times in ỳ yeare, to all that be of conuenable age to fast for certayne causes, as ye shall heare. Our olde fathers fasted foure times in the yeare, agaynste foure high and solemne feastes: and if we will shewe vs good children, we must fast, and folow the same rule that they vsed. And therfore we fast foure times. First in march The secōd at Whitsontyde. The third betwene harueste & seedetyme. And the fourth before Christmasse. Marche is a time that drieth vp the moysture that is in the earth. Wherefore we fast that time to drie the earth of our body of the humours that be noyous to the bodye and to the soule. For that tyme the humours of letchery tempteth a mā most of any time of the yeare. Also we do fast at Whitsontyde, to get grace of the holy Ghost, that we may be in loue and charitie to God, and to all the worlde. *Charitas cooperit multitudinem peccatorum* Charitie couereth the multitude of sinnes.

ſinnes. Alſo we muſt faſte for to haue meekeneſſe in oure heartes, and to put awaye all pryde ỹ renueth within vs. Alſo we faſte betwene harueſt and ſede time for to haue grace to gather frutes of good worckes into the houſe of oure conſcience, and ſo by enſample of good liuing among the people, that we bee common with both ryche and poore. Alſo we faſte in winter for to flea all ſtinckyng weedes of ſinne and of foule earth and fleſhly luſtes, ỹ maketh good Angells & good people to withdraw we them from vs. For ryghte as a nettle brenneth roſes and other flowers that growe nie him. In the ſame wyſe a vicious man or woman ſtyreth and ſetteth on fyre them ỹbene in his companye. And for theſe cauſes we faſte foure times in the yeare, & euery tyme three dayes, ỹ betokeneth three ſpeciall vertues that helpeth a man to grace, ỹ is faſting, deuoute prayinge, and almeſſe dede doing. And by opinio of much people theſe daiesbene called Imber daies bicauſe ỹ our elder Fathers would on theſe dayes eate no breade but cakes made vnder aſhes: So ỹ by the eatyng

i. Pe. iiii.

Whye they be called Imber dayes.

of ỹ thei reduced into their minde that they were but asshes, and so shoulde turne agayne, and wiste not howe sone: and by that tourned away from all delicious meates and drinkes and tooke none heede, but ỹ they had easye sustenaunce. This caused them to thynke on death, and ỹ will cause a man to desire no more thã him nedeth, and to abstayne hymselfe frõ al manner of bodily lusts, & to encrease in vertues, wherby we may come to euerlasting blesse.

And at a councell holden at *Magonce* it was decreed, ỹ when those Imberdayes come, they shoulde bee fasted of all people, and that they shoulde on those daies come deuoutly vnto church and heare Masse, and geue themselues to prayer and deuotion. *Libro. Concil.*

Apostles euens fasted

Pope *Innocent* the thyrde made a decree, that all the Apostles euens should be fasted, excepte the euens of *Phillip* and *Iacob* and of *Iohn* the Euangelist. Inthe yere, &c. 1195. *Lib. 3. decretal. Gregorij. Cap. 2. de obseruatione ieiunij. Chron. Germani.*

The same pope also appoynted, that

the

the euen of *Mathias* shoulde also bee fasted as one of ye Apostles euens: and ye if the daye of *Mathias* be on the monday, ye euen shall be fasted on the saterday, and not on the sonday. *Ibidem.*

S Mathias euen fasted

Pope *Vrban* the syxt commaunded ye the euens of these feasts of our Lady, ye is to say, the visitation, ye assumption & natiuitye, should be fasted. In the yere, &c. 1371. *Lib. Concil. Chron. Germ.*

Our ladies euēs fasted

Pope *Boniface* the fyrst ordayned, ye saints euens shuld be solemnely fasted In the yeare. &c. 425.

Saintes euens fasted

The same ordinaunce is also ascribed to pope *Gregorye* ye second *Chron Germa.*

Pope *Honorius* the thirde made a decree, ye if ye feast of ye natiuitye of Christ, chaunce to fall vpon the Friday, yet it shall be lawful for al men to eate flesh, on that day, excepte it be suche as haue vowed to the contrary. In the yere, &c. 1214. *Lib. 3. decret. Gregorij. de obseruatione ieiunij.*

Flesche eating on Christmasse day howsoeuer it falleth.

Pope *Gregory* the fyrst cōmaunded, ye neyther flesche, nor any thyng ye hath affinitye with flesche, as These, Milke, Egges, &c, shoulde bee eaten on suche dayes, as are appoynted to bee fasted.

Flesche & al white meates forbidden on fasting dayes

In the yeare. &c. 560. *Grat. Pol. Pantale.*

Fastes cõmaũded by ỳ pꝛiestes ar to be obserued.

Pope *Eusebius* made a lawe, ỳ all suche feastes as are commaunded of pꝛiests in the Church to be fasted shuld in no condition bee bꝛoken, excepte necessitie compell any man to the contrarye. In the yeare, &c. 309. *Lib. Concil. Chron. Germ.*

What kind of people be free frõ the law of fastyng.

In the festiuall we reade, that these soꝛtes of people be pꝛiuileged and exempted from the lawe of fastyng: that is to say, Childꝛen ỳ bene within age. Women ỳ bee with childe. Olde people ỳ bene myghtlesse, weake, and impotente. And finally, labouryng people, as pilgrimes, and like people, those that the lawe dispenseth with, vppon theyꝛe conscience. *Dominica prima in quadragesima.*

In the Councell *Gangrense* it was decreed, ỳ if any person of pꝛesumption woulde despyse to faste suche dayes as were cõmaunded of holy churche, he shuld be excommunicate and be taken of the Chꝛistẽ congregation as an Ethnike and Publicane. *Libro. Concil. Barthol. Carrantz.*

The Popes decrees affirme playnly

(as

(as *Guilielmus Durandus* testifyeth) that whosoeuer eateth any thyng before Masse bee done on suche dayes as are appoynted by holy church to be fasted, the same committeth deadly synne. *In Rat. di. off, Lib. Concil.*

In the Councell *Braccarense* it was agreed, ỳ al the Apostles euens shoulde be fasted, excepte the euens of these Apostles *Phillip* and *Iacob* and *Iohn* the Euangelist, as we tofore heard oute of the decree of Pope *Innocent* ỳ thyrde. For the feast of *Phillip* and *Iacob*, is betwene Easter and Witsontide, which is a tyme of ioye and gladnesse, & therfore is there no fastyng, accordyng to thys old rule, *Inter Pen et Pa: non est Dirige, neq; fasting day.* And ỳ feast of S. Iohn the Euangelist is at Christn alle, whē men muste make good cheere, and bee frolyke and mery. *Guilielmus. Durandus. Lib. Concil.*

The Councell *Chalcedonense* made a decree, ỳ they should be counted by no meanes to faste, which taste any meate or drinke, before euenyng prayer bee done. *Lib. Concil.*

No meate til euensōg be done on fastyng dayes.

Iacobus de Voragine in his boke entitu-

led *Historia Longobardica*, sheweth a reason, whye the Imberdayes bee rather fasted on the Wednisday, Friday, and Saterdaye, than on the Mondaye, Tuesday and Thursday. For saith he, the Lorde Jesus was betrayde of *Iudas* on the Wednisday. And on ỹ Fridaye he was crucified. And on the Saterday following, he lay in hys sepulchre: and the Apostles were very sadde for the death of their Lorde.

Of Imbring daies Note.

Of Holy dayes, and of Feastes of Saintes with such like.

Easter day

POpe *Pius* the fyrst ordayned ỹ Easter daye shoulde be celebrated and kept holy euer on the Sondaye. In the yere of our Lorde. 147. *Libro. Concil. Polyd. D. Barns, Pantal.*

Trinitie Sonday.

Pope *Gregory* the fyrst approued and allowed the feast of the *Trinitie*: which Pope *Alexander* woulde by no meanes admit. For, sayth he, as there ought to be no feast of ỹ *Vnitie*: no more oughte there to be any feast of the *Trinitie*. In the

the yeare, &c. 590. *Guilielmus. Durandus.*

Pope *Vrban* the fourth ordained the feast of the Sacramente of the Altare, otherwyse called, The feaste of *Corpus Christi*, with pardons and indulgences greate plentye, to allure the foolyshe and simple people to commit spiritual whoredome with that Sacrament by adoryng and worshipping it as theyre God, Maker and Sauioure: and willed it to bee kepte holy the Thursdaye after Trinitie Sonday. In the yeare, &c. 1254. *Christianus. Massæus. Ioan. Stella. Polyd. Pantal.* The feast of Corpus Christi.

The beginning of thys feaste was thys In the countrey of the *Leodicenses* there was a certayne Recluse or Ancresse called *Eua*, whiche of a vayne, foolyshe, and superstitious deuotion and loue towarde the Sacramente of the altare, as they terme it, procured thorowe earneste sute of Pope *Vrban* the fourthe, that the Sacramente of the Altare, commonly called *Corpus Christi*, might also haue a feast and holy day, being as wel worthye as the Gallowe tree or crosse ỹ Christ was hãged on, which was alredy celebrated in the

The beginning of the feast of Corpus Christi

Church: and ꝑ the same feaste of *Corpus Christi* myghte with all solemnitye bee kepte holy thorowoute the whole worlde. Pope *Vrban* being an holy and deuoute Father, doubte ye not, consyderyng the greate deuotion, earneste zeale and Godlye mynde of thys holy and religious woman, accomplyshed soone graciouslye her tender requeste, and dyd not onely ordayne that thys feast of *Corpus Christi* shuld be kept holy, but he also graunted plenarye Indulgence, and large pardon to so many as eyther do say or heare the seruice belonging to ꝑ feast which *Thomas Aquinas* the Blackefryer made, *Arnoldus Bostins. Guili. Durand. Chron.*

Before that time there was no such feaste knowen in the church of Christ. But thys is moste certayne that thorowe thys feaste greate Idolatrye and muche spirituall whoredome is daylye cõmitted with the Masse bredde in all those places, where the true doctryne of the sacrament is not knowen. Pope *Innocent* ꝑ thyrde, sayth *Theodorus Bibliander* in the Councell *Lateranense*, placed ꝑ fond fansye of Monke *Lanfranke*

concer-

concernyng *Transubstantiation* amonge the articles of the faith of the most high Trinitie. In the yeare. &c. 1215. And bicause nothing should want to the worshippynge of the newe founde God of bread and wine: and that the bishop of Rome myght haue his God *Mazin*, as Aaron with the idolatrous Israelites had the golde Calfe in the wilderneſſe: Pope *Vrban* the fourthe ordayned the feast of *Corpus Christi* with large pardons. *Concil. sac. dom.*

The doctrine of the festiual concerning the feaſte of Corpus Christi.

Of this feast we read in the English festiuall on this maner. Good frendes, ye shall vnderstand, that this day is an highe and solemne feast in holy church and is the feast of *Corpus Christi*: It is the feast of our Lordes owne body the whiche is offered to the highe father in heauen at the altare for the remission of our sinnes for all Christen people ỹ liue here in perfect loue and charitie, & for the great succour and helpe in releuing them that bene in paines of Purgatorye, there abidyng the mercye of God. Ye shall vnderstād, that this feast was founde by a Pope, that was called *Vrban*, the whiche had great grace and

deuotion in the holy Sacrament of the altar, considering the great nede helpe and succour to mans soule and to the furdering of liuing to all Christen people here in this present worlde. Therfore he did establishe and ordayne thys present feast to be halowed in the nert thursday after the feast of the holy Trinitie. For all christen people that will be saued, must haue sad beliefe in the holy Sacrament, whiche is Gods own body in fourme of breade, made by the vertue of Christes wordes that the priest sayth, and by working of the holy Ghoste. Then for this holye Pope thought to drawe people to more deuotion and better wil to this holy Sacrament, and to do the seruice this day: he graunteth to all that be worthy (that is to say) that be very contrit & cõfessed of their sinnes, and be in the Church at both euẽsongs, at Mattens, & at masse, for eche an hundred dayes of pardon, & for eche houre of the daye. xl. dayes of pardon, & euery day of the *Vtas* an hundred dayes of pardon in remission of al their sinnes for euermore enduring. &c

Pardon belongyng to the feast of Corpus Christi.

In serm. de corpore. christi.

Pope

Pope *Gregorye* the ninth appoynted ỳ feast of ỳ Natiuity of *S. Iohn Baptiste*, whiche we commonly call *Mydsommer day*, to kept holy. In the yeare. &c. 1225. *Chron. Germ.*

Midsommer day.

Pope *Siluester* the firste at the desire of the Emperour *Cõstãtine* instituted ỳ feast of *Lãmasse*, called *Ad vincula Sancti Petri*. In the yeare. &c. 315. *Grat. Polid.*

The Inuẽtion of the Crosse.

Pope *Eusebius* ordayned the feast of the Inuẽtion of the crosse. In the yeare &c. 309. *Crat. Guil. Durandus.*

The exaltacion of the Crosse.

Pope *Honorius* deuised the feaste of the Exaltatiõ of the crosse. In the yere of our Lord. 622. *Plat. Pant.*

The transfiguration of oure Lorde.

Some attribute these feastes to Pope *Vrban* the fourth. *Pol. Virgil.*

Pope *Calixte* the thirde inuented the feaste of the Transfiguration of oure Lord, and commaunded, that it should be celebrated and kepte holye with as large indulgences and pardons, as the feaste of *Corpus Christi*. In the yeare of oure Lorde. 1455. *Matth. Palmer. Ioan. Stella. Pantaleon.*

The doctrine of the festiuall.

This feast (as the festiual reporteth) is greatly priuileged in holy Churche, in so much that orders be geuẽ this day thorow

thorow out all Christendome, & great pardons be graunted to this day in diuerses places, as in Syon plenare remission, and all is to the weale and cõforte of man, and for a purueaunce to sanctifie his soule, that in the last resurrection the said soule ioyned to the body, may together be glorified and transfigured in clerenesse more brighter thã is the Sunne, and so euer to endure.

Thassumption of our Lady.

Pope *Leo* the fourthe instituted the Feast of the Assumption of the blessed Virgine Mary, and commaunded that it shoulde in all places be kept hye and holy by the space of eight dayes. In the yeare, &c. 858. *Lib. Concil. Sigebert. Ioan. Functius.*

Michelmasse day.

Pope *Innocent* the fourth ordayned ỹ Feast of the Natiuitie of Mary the Virgine with the Octaues thereof. In the yeare, &c. 1242. *Volat. Sabel. Pant.*

Dedicatiõ daye, or Churche holyday.

Pope *Felix* the thyrd appoynted the Feast of the Archaungel *Michaell*, to be kept holy. In the yere of our Lord. 486. *Lib. Concil. Chron.*

Pope *Felix* the thirde ordayned also the Feaste of the *Dedicacion of the Temple*, commonly called Church holy day, and

and cõmaunded ỹ euery Citie, Towne, or village should yerely kepe for euer ỹ day, wheron ỹ Churche was halowed. *Volat. Plat. Polid. Albertus. Krantzius.*

Pope *Boniface* the fourth ordayned the Feast of all Saintes, called, *All Hallowes*. In the yeare of oure Lorde. 606. *Plat. Volat, Polid.* The feaste of al saints

Pope *Gregory* the fourth afterwarde willed, that the Feaste of all Sainctes should be kept the first day of Nouember. In the yeare of our Lord. 486. *Plat. Sabel. Polid. D. Barns.* The feaste of al soules

Pope *Iohn* the. xviii. confirmed the Feast of all soules, whiche was begõn by a certayne Monke called *Oclilo*, and commaunded that it should be kept holy in euery Churche the day followyng the Feast of all Saintes. In the yeare of our Lord. 999. *Petrus. Damianus. Christianus. Maßæus. Volat. Fascículus. Temporum. Ioan. Stella. Polid.*

This Feast, as they write, toke the begynnyng on this manner. A certain Monke named *Oclilo* prouinciall of the Monkes of *Cluniacenſis* order, vpon an occasion that he hearde about *Etna* the mountaine of *Sicilie* oftentimes great The begynnyng of the feast of all Soules.

wes

weping, lamenting, and crying, which he supposed to be the yellynge of euill spirites that wailed because the soules of dead men were taken out of Purgatory from thē by the peticiōs, prayers, suffrages, and sacrifices of well disposed Christen people, persuaded his Couent to make a generall Obite for all soules the daye next after the feaste of all Sainctes, and desired Pope *Iohn* the xviii. to set it forth by his authoritie, and to commaund it to be obserued generally as a godly Institution full of louyng, tender, and pitifull charitie. Whiche thinge Pope *Iohn* did with all expedition: so that of this Monkes foolishe supposition, there hath sprong vp muche vayne superstition. *Volat. Polid. Ioan. Laziard.*

The cōception and presentatiō of mary, with the feastes of Anne, Ioseph, & Frauncey.

Pope *Sixtus* the fourth ordayned the feastes of the Conception, and presentation of Marye the Virgine: and the Feastes of Anne her Mother, and of Ioseph her husband, and also of Frauncis. In the yeare. &c. 1469. *Decret. Extrauagant. Ioan. Laziard.*

The visitacion of Marye.

Pope *Vrban* the first made the visitation of Mary holyday. In the yeare. &c.

1390.

1390. *Christ. Maß. Chron. Germ.*

Pope *Sergius*, otherwise called Popes Swinesnoute, confirmed the feast of the Purification of Mary, commonly called *Candelmassedaye*, whiche before was instituted at *Constantinople*, Pope *Vigilius* beyng Bysshop of Rome. In the yeare of our Lord. 684. *Sigeb. Pantal.* And he commaũded that all the people shoulde on that daye go procession, & cary brennyng candels about with them in their hands. *Chron. Germ. Guil. Durand.*

Candelmassedaye.

Pope *Boniface* the eyght ordayned that the feastes of the foure Euangelistes, Mathew, Marke, Luke and John: agayne, that the feastes of the foure Doctours, Ambrose, Hierome, Austen, and Gregorye shoulde be double feastes in holye Churche. In the yeare of our Lorde. 1286. *Fasciculus Temp. Christ. Massæus. Ioan. Stella.*

The feastes of the foure Euangelistes and of the foure Doctours. Monday.

Pope *Leo* the firste commaunded, that the Sonday shoulde be kept holy, and that all Christians should behaue themselues Godlye and vertuously all the daye long, in prayyng, in hearyng & readyng the worde of God, in visityng the

A godlye lawe and worthy to be obserued

the ſicke and poore, and in comforting the comfortleſſe. In the yeare of our Lord. 444. *Volat. Sabel. Pantal.*

This godly decree is ſcienderly obſerued in Englande.

Pope *Leo* the thirde bearyng rule, a Coūcell was holden at *Magontia in Germany*, where it was decreed, that al Hōdayes ſhould be kept holy with al reuerence, and that all men on thoſe dayes ſhould abſtayne from al ſeruice, worke and worldly buſineſſe: and that there ſhoulde be no Markets, no Faires, no bying nor ſelling on the Sonday: Againe, that no man on that daye ſhoulde be iudged either vnto death, or vnto any payne. In the yeare. &c. 817. *Lib. Concil. Barth. Carranza.*

A generall rule for holydayes.

Pope *Innocenty* fourth bearing rule, it was agreed in a certain councel holdē at *Lyons*, what holydayes ſhould ſpecially be obſerued and kept: where it was decreed that the Sondayes ſhould be kept holy from Saterday at noone, till Sonday at night. Item, the feaſtes following ſhould alſo be halowed and kept holy, that is to ſay: the feaſtes of the Natiuitie of Chriſt, of S. Stephen of S. Jhon the Euangeliſte, of the Innocentes, of S. Siluester, of the Circū-

ciſion,

ction, of ỳ Epiphanye, of Easter, with the whole weekes ỳ go before & after, of the Rogation dayes, of the Ascention of Christ, of Whitsontide with the two daies following, of S. John Baptiste, of the xrii. Apostles, of S. Laurence, of blessed Marye, of S. Michaell of the Dedication of the Temple, of al Saints, of S. Martine, and to be short, all such feastes of Canonised Saintes as euery Bishop in his diocesse with ỳ consent of the Clergye and the people, haue determined to kepe holy. As for all other feastes ỳ are in the yeare: the people ought neither to be compelled to kepe them holy day nor yet to be forbidden, but euery man to do according to hys deuotiō. In the yere of our lord. 1242. *Libro. Concil. Polydor. Guilielmus. Durandus.*

This decree also was made in a councell holden at *Maguntia*. *Bartholom. Carrantz.*

A councell holden at *Basille* confyrmed the feast of the Conception of Mary the Virgine: and graunted to so many as deuoutlye kepe it holy daye, and bee presente at the seruice, an hundred

The cōception of mary

and fyftye dayes of pardon. *Lib Concil.*

The Annunciation of Mary.

In ỹ councel *Toletane* it was decreed, ỹ the feaſt of the Annunciation of Mary ſhould be kept holy the fyftene daye of the Calendes of Januarye, and that the feaſt of the Natiuitye of her ſonne, that is to ſaye, Chriſtmaſſe, ſhould bee celebrated and kepte holye the eyghte daye of the Calendes of Januarye. *Lib. Concil.*

The viſitaciō of mary

Item in a councell holden at *Baſille* the feaſt of the viſitation of Mary was confyrmed, & an hundred dayes of pardon graunted to all them, ỹ with good deuotion be preſent at the ſeruice of ỹ day. *Lib. Concil.*

Of Canonyſing and making *of Saintes.*

The beginning of saintes making

POpe *Leo* the nynthe holdyng a councel at *Vercellis*, made *Gerardus* Biſhop ſomtime of the *Leucorians*, a ſaint. And this pope was the fyrſt (as ſome wryte) ỹ euer preſumed & toke vpō him to make ſaints. In the yere, &c. 1049. *Chriſt. Maſſæ.*

Pope *Gregorye* the nynth made frier *Dominike.*

Dominike, and fryer *Fraunces*, and fryer *Anthony de Padua*, & *Elizabeth* daughter to the king of *Hungary*, Saints. In the yeare. &c. 1225. *Plat. Albert. Krantz. Ioan Stella. Pantal.*

Dominike Fraunces. Authonye de padua. Fryers, & Elizabeth. Saintes.

Pope *Alexander* the fourth made *Clara* the Nunne, *Peter Martyr* the blacke fryer, and *Stanslaus* Bishop of *Craconia*, saintes. In the yeare, &c. 1248. *Chronic. Volat. Pantal.*

Clara, Peter Marter, Stanislaus, Saintes.

Pope *Iohn* the. xxii. made *Lewes* Bishop of *Tolossa*, & sonne to *Charles*, king of Fraunce, a Saint. He sainted also *Thomas of Aquine*, the blackefrier, and *Thomas* Bishop of Hereforde. In the yeare. 1308. *Plat. Volat. Pant.*

Lewes bishop of Tolossa. T. of Aquine. Thomas bishop of Hereforde, Saintes.

Pope *Nicolas* the fyft among a greate rable of others, made *Bernardine* the Grayfryer, a Saincte. In the yeare, &c. 1447. *Matth. Palmer. Platina. Chronic. Germani.*

Bernardine the Grayfriers sainted.

Pope *Calixt* the thyrde made *Vincent* the blackefryer, and *Edmunde* kyng of Englande, Saintes. He also canonysed *Osmunde* sometyme Bishop of Salisburye, & caused hym to be counted in the number of saintes. In the yeare of oure Lorde. 1455. *Volat. Matthe.*

Vincent Edmunde. Osmunde saintes.

Palm. Pisamus. Ranulph. Cest. Pantal.

Katerine sainted.

Pope *Pius* the second made *Katerine* a Sainte. In the yeare. &c. 1458. *Volat. Chron.*

Iuo a saint

Pope *Clement* the sixte made *Iuo* the preest a sainte. In the yeare, &c. 1336. *Volat Christ. Maßæ.*

Bonauenture a saint

Pope *Sixtus* the fourthe made *Bonauenture* the Grayfryer a saint. In the yeare, &c. 1471. *Chron. Chronica.*

Bernarde a saint.

Pope *Alexander* the thyrd made *Barnarde* the Monke a saint. In the yeare, &c. 1161. *Iacobus. Meyer.*

Heliopolde a saint.

Pope *Innocent* the eyght made *Heliopolde* sometyme Duke of *Austria*, a Saint. In the yeare, &c. 1484. *Chroni. Ioannes. Stella.*

Hughe of Lincolne a saint.

Pope *Innocent* the thyrd made *Hughe of Lincolne*, a saint. In the yeare. &c. 1195 *Fasciculus. Temporum.*

Hedwigis a saint.

Pope *Clement* the fourth made *Hedwigis*, sometime Duchesse of *Polonia*, a saint. In the yeare, &c. 1165. *Ioannes. Laziardus. Fasciculus. Temporum. Ioannes. Stella.*

Brigit a saint.

Pope *Boniface* the nynth made *Brigit* the Nunne, a saint. In the yere. &c. 1379 *Ioan. Laziardus. Chron.*

Pope

Pope *Leo* the nynth made *Vuolfgange* Bysshop of *Ratisbone*, a sainte. In the yeare, &c. 1049. *Chron.*

Vuolfgang a saint.

Pope *Gregory* the seuenth made *Iohn Gaulbert* the Monk, a saint. In the yere, 1073. *Chron.*

John Gaulbert a saint.

Pope *Innocent* the second made *Hughe* the Charterhouse Monke, a sainte. In the yeare, &c. 1131. *Chron.*

Hughe the Monke a saint.

Pope *Boniface* the eyght made *Lewes* kyng of Fraunce, a saint. In the yere, 1290. *Ioan. Laziard. Chron.*

Lewes kyng of Fraunce, a saint.

Pope *Innocent* the fourth made *Edmunde* Archebishop of Cantorburye, a saint, and *Peter de verona* the blackfryer he canonised also for a saint, & willed hym to be taken for a confessour saint. In the yere, &c. 1242. *Sabell. Ioan. Stella. Ioan. Laziard. Chron.*

Edmund & Peter de verona sainted.

Pope *Eugenius* the fourth made *Nicolas de Toleto* an Austen frier, a sainte. In the yeare, &c. 1430. *Ioan. Stella. Chron.*

Nicolas de Toleto a saint.

Pope *Clement* the fyfte made Pope *Celestine* a saint vnder the name of Peter. In the yeare, &c. 1304. *Ioan. Laziard.*

Pope Celestine a saint.

Pope *Paschalis* made *Charles* ỹ great a Sainte. In the yeare, &c. 1164. *Christi. Massæus.*

Charles ỹ great sainted.

Fraunces a saint e.

Pope *Leo* the tenthe made *Fraunces* the Heremite, a saint. In the yere. 1507. *Christ. Massæ.*

Thomas Becket sainted.

Pope *Alexander* the thyrde (which I had almost forgotte) made *Thomas Becket* Archbishop of Cantorbury, a saint. In the yeare, &c. 1161. *Plat. D. Barns.*

Of Becketes translation. Note.

Pope *Alexander*, (sayth the English Festiuall,) sent letters, into England to the Archbishop *Stephen*, and to other Abbottes and Prelates, commaunding them to take vp Thomas Becketes bones, and to lay them in a shryne, and to set it where it might be worshipped of all Christen people. Then the Byshop ordayned a day, when ỹ should be done. So ouer euen, while they might haue space; he toke with hym the Byshop of Salisburye, and other monkes and Clerkes many, and wente to the place, where Thomas had layen fyftye yeres. Then they kneled al on ỹ earth, praying to Thomas deuoutly of help. Then foure tooke vp the tombe, with great dreade and quakyng, and there they founde a little writing, whiche was thys. *Here lyeth and resteth Thomas Archebyshop of Cantorburye, Primate*

A new idol set vp.

of

of Englande, and the Popes Legate, slayne for the ryghte of holye Churche the fyfte daye of Christmasse. Then for greate deuotion that they had of the syghte, all cryed: *Sainte Thomas, Saint Thomas.* And then they toke the head to the Archebyshop to kysse, and so they kyssed it al. And then they beheld his woundes, and sayd: They were vngratious that wounded thee thus. And so layde hym in a shryne, and couered it with clothe of golde, and set torches aboute it brennyng, and the people to watche it all nyght. Then on the morowe came all the states of thys lande, and bare the shryne to the place there as it is nowe, with all reuerence and worshyp that they coulde.

Becket the popes martyr & saint.

The author of the festiuall sayeth, ỹ thys Thomas did weare harde hayre next his bodye, and a breche of ỹ same: the whiche was so full of vermyn, ỹ it was an horrible syght to see. And yet he chaunged but once in foure dayes.

A louelye saint, & an vncleanly.

The same author also writeth, that the aforesayde *Thomas Beckette* made hys Confessoure euerye Wednisdaye and Fryday to beate him with a rodde

Becketes penaunce verye homely.

vpon his bare body, as a childe is beaten in the Schole (that is to say,) on the arse, that he myghte suffer worthye penaunce.

Ranulphus Cestrensis in his Chronicle writeth, that when *Thomas Becket* was translated, *Stephen* Archbishop of Cantorburye, durying the said solemnitie, sounde haye and prouender to all men that would aske it in the way betwene London and Cantorbury. Also in the day of the Translation he made wyne to runne in pypes continuallye in diuerse places of the Citye: and so ẏ tosse that *Stephen* made in thys solemnitie, his fourth successour *Bonifacius* hardly payed it. *In Polichron. Lib.* 7. *Cap.* 34.

Pope *Alexander* the thyrde ordained ẏ none shoulde be taken for a saint, except he wer fyrst canonised and admitted to be a saint by ẏ byshop of Romes bull. In the yeare, 1161. *Dec.* 3. *Tit.* 46. *Ca Reliquijs. Polydor. Pantaleon.*

Mont saintes but such as the pope admi.

From the tyme that the Popes began fyrst to canonyse & to make saints vnto the reygne of Pope *Iohn* the .xxii. there are founde to be canonysed fyue thousande, fyue hundred, fyftye, and fyue

Swarmes of saintes.

fyue Saintes, ỳ the Popes haue made, as writteth the author of the Chronicle, entitled. *Fasciculus Temporum.*

Iſuardus the French Monke diligently ſearching out the number of ſaintes, found, that euery day in the yeare there are moe than CCC. Saintes to be ſerued: ſuche a multitude of newe ſaintes haue the Popes of Rome brought into the Churche of their owne authoritye, whom they haue ſainted partly for fauour, partly for mony, partly of a blinde zeale, and partly for the ſatiſfying of other mens corrupte affections. And theſe muſt we take for ſaints, worſhip, pray vnto, call vpon, make our Interceſſours, Mediatours, and Aduocates: and yet know we not for all the popes canoniſation, whether they be ſaintes in heauen, or deuils in hell. It is much to be feared, leaſt this common ſaying be founde true in a greate number of our Popiſhe ſaintes: *The bodies of many are worſhipped on earth, whoſe ſoules are tormented in hell fier.*

The popes Saincts.

Of the Reliques of Saintes.

Reliques set out to sale.

POpe *Paschalis* the firste deuised firste of al, the glorious setting out to sale of saints Reliques. In the yeare. &c. 820. *Fascic. Temp. Chron. Germ.*

Reliques honoured.

Pope *Clement* the firste commaunded, that the Reliques of Saints shoulde be reuerently kepte, and had in greate honour. In ỳ yeare. &c. 1300. *Clement. Lib. 3. Tit. 16. Capi. 1. Volat. Pantal.*

Pope *Gregory* ỳ fourth made a decree, ỳ masse should be sayd ouer the bodyes of the Martyrs. In ỳ yeare. &c. 831. *Pol.*

Saincted bones honored with Masses. Hands of.

Pope *Boniface* the fifth decreed, that such as were but Benet & Colet should not touch the Reliques of Saints, but they onelye, whiche are Subdeacons, Deacons and Priestes. In the yeare of our Lord. 617. *Onuphrius F anuimus. Iac. Phil. Bergom.*

Shrines.

Pope *Sergius* ỳ firste deuised the gorgious shrines of saintes, to kepe Reliques in. In the yeare. &c. 684. *Fasc. Tẽp.*

A good and godly acte, but not profitable for the Popes market.

Pope *Constantine* the seconde, whom the seditious tyrannical and superstitious Papistes did afterward violently depose, cruelly thrust into a monastery as into a prison, and most vnmercifully

ly put out his eyes, commaunded, that all such should be depriued of their patrimony, as reserue and kepe by thē the Reliques of any saintes. In the yeare. 769. *Ioan. Laziard. Celestinus.*

Of Pilgrimages.

The auncetor of Pilgrimages.

Pope *Cletus* allowed, and greatlye praysed Pilgrimages vnto saints but specially vnto the Apostles Peter and Paule, and sayd, *That it is more auayleable and profitable for soule health once to visite the aforesayd Apostles at Rome: than to faste by the space of two whole yeares.* In the yere of our Lord. 81. *Ranulphus. Cestrensis. Lib. 4. Fasciculus Temporum.*

Pilgrimages maye not be hindred.

Pope *Anacletus* excōmunicated, cursed, and pronounced all such guilty of sacrilege, as hinder any man to go on pilgrimage, or to visite the Sepulchres of saintes. In the yeare of our Lord. 101. *Lib. Concil. Colid.*

Pilgrimes may not be euill entreated.

Pope *Calixte* the seconde ordayned, that whosoeuer spoyleth, robbeth, or hurteth any such as go on pilgrimage to Rome, or to anye other holy places of saints: the same should be excommunicated

cated & accurſed *Ipſo facto*. In the yeare. &c. 1120. *Queſt. 24. cap. 3. Si quis.*

Of Pardons.

Who was the firſt Author and Inuētour of the Popiſhe pardons, I haue not hitherto readde in any writer, excepte Pope *Gregory* the firſte he he, whiche greatly corrupted the Church of Chriſt with his idle inuentions, trifeling traditions, childiſh ceremonies. &c. To allure the people of his time vnto ỹ chief and principall temples of the City and vnto the often viſitation of thē: he promiſed them that repared thither at ſolēne feaſtes, cleane remiſſion of ſinnes by his pardon. And he named the pompouſe ſacrifices, *Stations*, bicauſe they were celebrated on certain dayes limited & preſcribed by ſtatute. This ſede ſowen by *Gregory*, grew to a rype harueſt in his ſucceſſours afterwarde: ſo ỹ where as in *Gregoryes* tyme they may ſeme to be inuented for allurementes vnto deuotion in thē that ſucceded him thoſe pardons may right well be counted to be nothing els thā very nets for mony,

Gregorye the firſte a greate promoter of pardons.

Popes pardons nets for money, and allurements vnto vice.

mony, and prouocations vnto all kinde of vice, while all the worlde see howe innumerable sinnes be forgeuen of the Bishops of Rome for a slender portion of mony.

Pope *Boniface* the eyght appoynted the yeare of *Iubile* or grace to be kepte euery hundred yeare, and graunted to all them that woulde come to Rome, & visite the temples of the Apostles Peter & Paule in the yere of *Iubile* or grace, cleane remissiō of al their sinnes *A pœna & culpa*. In the yeare, &c. 1290. *Ranulphus Cestrensis. Polid.* The yeare of Iubile.

This Pope was arrogant, proude & Luciferlike, that he shamed not to boste, that he was Lord of all the world *Tam in temporalibus quam spiritualibus* and y all Emperours, kynges & princes owe obedience to him. Of this monsture of pride Pope *Celestinus* hys predecessour prophecied on this māner: *Thou camest in as a Foxe: thou shalt reigne as a Lion and die as a Dog. Fisciculus Temporum. Bartho. Carranza. Alb. Krantzius.* A prophecye.

Pope *Clement* the fyre bringing the yeare of *Iubile* from an hundred yeare (which was tofore appoynted by pope *Boniface*

The yeare of Jubile altered.

Boniface theight) vnto fifty, graunted to all maner of persons, that would come on Pilgrimage at ỳ tyme vnto Rome, and visite the Church of S. Peter, *Plenariam indulgentiam*, that is to saye full remission of all their sinnes *A pœna & culpa toties quoties*. In the yeare. &c. 1336. *Ioan. Laziard. Polid. Chron.*

Pope *Sixtus* the fourth brought the yeare of grace, from fifty to. xxv. yeare, confirmyng the olde accustomed pardons. In the yeare of our Lord. 1471. *Polyd. Carran. Chron.*

Pope *Alexander* the sixt assigned the *Iubile* and *Stations* to be had in sundrye prouinces and countreis, to the entent that lesse thronge of people, and more thrift of money might come to Rome. and so the people shoulde onelye loose theyr money and saue theyr laboure. In the yeare of our Lorde. 1492. *Polyd. Virgil. Chron.*

Stations.

Pope *Gregory* the first ordayned *Stacions* for euerye daye in Lent throwe out all the Churches in the Citie of Rome; yea and that for the remission and forgeuenesse of sinnes: commaundynge the people to frequent and vse them

them with all harty deuotion, and grauntyng to all thē that walke those stations, greate indulgences and large pardons. *A pœna & culpa, toties quoties.* In the yeare of our Lord. 590. *Ioan. Laziard. Chr. Maßæus. Polid. Virgil. Chron.*

Diuerse Pardons graunted of diuerse Popes *for diuers considerations, gathered out of diuers bokes, writtinges and papers.*

Chriſtes nailes wor shipped.

POpe *Innocent* the eyght hath graunted to euery man & woman that beareth the length vpon him of Chriſtes nayles wherwith he was faſtned to the croſſe, (the iuſte length of euery one of them was nyne inches) and worſhyppeth them dayly with fiue Pater noſters and fiue Aues, and a Crede, that he ſhall haue graunted hym theſe ſeuen greate giftes that folowe. The firſte is, he ſhall neuer dye ſodayne death, nor euyll death. The ſecond is, he ſhall neuer be ſlaine with ſweard, nor other weapon. The thirde is, hys ennemies ſhal neuer ouercome hym. The fourth

Greate giftes for ſo litle labour.

is.

is, poyson nor false witnesse shal neuer greue hym. The fifte is, he shall haue sufficient goods and honest liuing. The sixte is, he shal not dye without the sacramentes of the Church. The seuenth is, he shall be deliuered and defended from all wicked spirites, pestilence, feuers, and all other maladies.

Pardon beades.

To all good christen people disposed to say our Ladyes psaulter within this Churche or churchyard on any of these beades, the whiche bene pardoned at ỹ holy place of *Shene*, shal haue ten thousand yeares of pardon. Also for euerye worde in the *Pater noster*, *Aue* and *Credo* xviii. dayes of pardon *Toties quoties*. Also they are pardoned at Syō, and by that ye shall haue for euery *Pater noster Aue*, and *Credo* sayd on them, three hundred dayes of pardō. Also vnto al those that the beades do string, or cause to be stringed in time of necessitye: there is graunted by. ii. Bishops. lxxx. dayes of pardon, and gods blessing and theyrs. Also ye must say first on the fiue beads, fiue Pater nosters, fiue Aue Maries, and a Crede in the worshyp of the fyue woundes of our Sauiour Christ. And

Stringing of beades.

Note these scholepoits The fyue Pardons beades.

then

then after euery Crede, say on the first white bead of the fyue (*Iesu for thy holy name*) and then on the red beade (*and for thy bitter passion*) then on the fyrst black beade (*saue vs from sinne and shame*) then on the second blacke beade (*and endlesse damnation*) and then on the laste white beade (*bryng vs to the blysse, that neuer shall mysse, sweete Iesu Amen.* The pardon wherof, remembryng ỹ woundes great and smal of our Sauiour Christ, is fyue. M.iiii.C.lxxv. yeares of these fyue beades. The whole sume of pardō graunted of both monasteries for euerye saulter saying on these beades, is xxvi. M.vi.C. yeares and fyftye dayes, *totiens quotiens*. Therefore let no man nor woman presume to carye away or to conueye the aforesayd beades, but hang them agayn, where ye fynde thē. For if they doe, they are accursed fours tymes in the yeare in the generall sentence. And at euery saulters end prays for al Christen soules.

The pardō that belōg to ỹ beades.

Pope *Clement* the seuenth with diuers other holy fathers popes of Rome bys predecessoures of theyr paternall

holynesse and abundaunt graces, haue graunted to all the brethren & sisterns of the sayde gylde, that nowe bee, and to all other ẏ will bee, ful power and authoritie to chuse thē any able prieste to theyr confessoure, seculare or religious, whiche maye heare theyr confessions, and geue vnto them once in their life and in the article of death, plenary and full remission of al their synnes, excesses, offences, and trespasses, howe grieuous and enormе so euer they bee, *A pœna & culpa, &c.* Also euery Prieste chosen by the sayde brother or sister to be hys confessoure, may release al mā-ner of othes so ẏ it be not preiudiciall to any other mans ryght, may change all manner vowes in to other good & vertuous deedes of mercy *totiens quotiens*, the visiting of Sainte Peter and Saint Paule in the Church of Rome, S. James in Compostell, the vowe of religion and chastitye only excepte. He maye also dispense with all spirituall men and women being brethren and sisterne of the sayde gylde, *totiens quotiens*, for ẏ forgetting of deuine seruices, as houres canonicalls or penaunce enioyned

Wolde pardon.

Ghostly father.

Vowes chaunged.

Seruice neglected pardoned.

loyned, whether it happen by debilitye or febleneſſe of body, negligence or obliuion, or for defaute of bokes. Agayn, the brethren and ſiſterne of the aforeſayd gylde, may ſay, or cauſe to be ſayd, maſſes and al other diuine ſeruices before daye light incontinent after three of the clocke after mydnight, not only in halowed places, but alſo in vnhalowed places though thei be ſuſpenſed or interdited by ordinarye authoritye. Alſo euery brother and ſiſter ỹ wil ſay any Wednisday, Friday, or Saterdays one *Pater Noſter* one *Aue Maria* and a *Credo* in any church or chappell where they do dwell, and put to their helping hande to the ſuſtentation and maintenaunce of the charges of the ſaid gilde, as ofte as they ſhall ſo doe, ſhall haue cleane remiſſion *A pœna & culpa*, and the ſame remiſſion, as if they had viſited the chappell of *Scala cæli* of Rome, and ỹ church of S. John Lateranenſe, when the ſtations there be celebrated for quick and dead. The aforeſaid brethē and ſiſterne alſo cauſing maſſe to be ſayd either on the Wednisday, Friday, or Saterday in church or chappell for ỹ dead, ſhal deliuer whatſoules thei

An ante dis

The chappel of Scala cæli.

Purgatory

will, and as ofte as they will out of purgatorye, prouided alway, so ỹ thei geue somwhat to the aforesaid gilde. Again, they saying deuoutlye one *Pater Noster* and one *Aue Maria* at these feastes following, ỹ is to saye, Easterday, Witsontyde, *Corpus Christi*, day, Whelmas day, the fyrst sonday in cleane lent, and eyght dayes folowing euery of ỹ sayde feastes, as oft as they shall so doe, shall haue cleane remissiõ of al their sinnes.

White meates. They maye also lawfullye in tyme of Lent and other times of the yeare in ỹ whiche white meates be prohibite and forbidden, eate Egges, Cheese, Milke, Butter, & al other white meates freely and without scrupulositie or grudge of conscience: and if they be sicke they also may eate flesh with councell of their goostly father and their Phisition.

Flesh. And whosoeuer shall procure any man or woman to be brother or sister of the aforesayd gylde, shal haue for hys Godly trauayle. v. C. yeares of pardon. Also euery brother and sister with theyr fathers and mothers departed shall be made partakers of all Masses, Wattenses, Prayers, Suffrages, almesse dede,

holy

holy liuinges, pilgrimes, and all other good dedes and woꝛkes, of pitie & charitie, ẏ which be done, and shal be done thꝛoughout ẏ whole vniuersal church Militant, and all the members of the same foꝛ euer.

Agayne, they may be buryed in time of interdiction in Chꝛisten buryall, of whatsoeuer death it shal happen them to dye, yea in places interdited by oꝛdinarye authoꝛitye also. And furthermoꝛe our sayd holy father hath graunted to all Chꝛisten people being truly penitent & confessed oꝛ hauing purposed to be confessed at such tymes as the lawe hath determined, & there deuoutly do visite the chappel of our ladye in Boston, & also do visite thꝛe tymes. vii. altares there assigned in the paryshe church at the feastes of the gloꝛious assumption, Natiuitye, & al other feastes of ẏ same our blessed lady, oꝛ w̄in, viii. dayes following after euery of ẏ same feastes, oꝛ any day of the said *Vtas*, putting to their helping hands to ẏ maintenaunce of ẏ charges of the same gild, shal haue and enioy al and singular indulgences & remissions of their sinnes,

Burial.

Large promises.

as if thei had personallye visited the churche of the holy Apostles Peter and Paul at Rome and other the, vii principall churches there in the yeare of *Iubile* and Grace and also shall haue all the same indulgences and remissions of their sinnes, as thei shoulde haue if thei had personally visited the Church of S. James in Compostel in Spaine, and had done or caused to be done there any other thing for the obtayning of the indulgences of the said yeare of *Iubile* at Rome and Compostell. Also our holy father hath declared and decreed, ỹ these said remissions, faculties, indulgences, and dispensations, shall neuer be reuoked, suspended, nor denulled, but euer to stande in full strength and vertue from henceforth notwithstanding ỹ yeare of grace or *Iubile* at Rome or any other manner of cause, whatsoeuer shal happen in tyme to come. And euery man or woman may be made a brother and sister of Boston gilde, and enioye all remissions, priuileges, liberties, &c, if thei will paye euerye one of them at their entring, vi. shillings, viii pens, and euery yeare after during his

They al are now by the word of god brought to nought, according to this prophecy of christ. Euery plāt that my heauenly father hath not planted shal be plucked vp by the rootes.

or her life. viii. pens. or elles xii. shillinges, iiii. pens for the whole for euery singulare person towardes ỹ mainteining & sustentation of preists, clerks & poore beadmen, which daily be foũd with the charges of the same gilde. The price of ỹ pardon

Pope *Clement* the fifte graunted to so many as geue ought to the sustentation of the order of Saint Trinitie of Houndeslowe, his blessing for euer, & twelue yeares, clx. daies of pardõ, with relaxations of the thyrde parte of their penaunce, and of ỹ payne due for their sinnes. Pope *Alexander* the fourthe to all the brethren & sisterne of the aforesayd order, that geueth some good portion of theyr goodes yerely to the brethren or Passengers of the said order, or in their will and testament do geue and bequeth some honest portiõ of substaunce for the relefe of the sayde brethren, hath licensed and graunted, to choose vnto them any apte and meete preist to bee their Confessour or ghostly Father, and to absolue them from all their synnes *toties quoties*, and also bee buryed in Christen buriall, of what so euer deathe hee deceased, The yardõ of s, Trinitye of houndeslowe.

if he were not excõmunicate by name. Pope *Innocent* the thyrde dispenseth wᵗ the Brethren and Sisterne of the aforesayde order concernyng all vowes of abstinence and of pylgrimage going, except onely the vowe of pilgrimage vnto Peter and Paule at Rome and S. James at Compostell, so ẏ it shal be lawful for thẽto chaunge those vowes of abstinence and pilgrimage vnto other workes of mercy & charitie: and thys hath be done of hys speciall grace and meere motion to all them ẏ geue somewhat to the sayd order of S. *Trinitie*. Pope *Gregorye* the nynth hath graunted to al brethren and sisterne of the aforesayd order, and to all their parentes and frendes, whether they be aliue or dead, al those Indulgences and pardons (whych are innumerable and may iustly be cõpared with ẏ Starres of the Skie and the sandes of the Sea) that they haue, whiche goe on pilgrimage eyther vnto Rome, or vnto the holy lande. Pope *Pius* the seconde hath graunted and geuen to the aforesayde brethren and sisterne, once in their life plenary

Pardõs innumerable and good cheape.

plenary remission, and full forgiuenes of all their sinnes, yea, and that in all suche cases as are reserued to the Apostolique Sea.

Pope *Innocent* the eight hath confirmed all thaforesayd priuileges, indulgences, pardons, &c. and of his speciall grace hath doubled them al for the saluacion of the brethren and sisterne of the order of Saint Trinitie. Graciously considered.

The absolution, wherwith the *Brethren and Sisterne of Saint* Trinities order are absoluted from their sinnes.

AVtoritate dei patris omnipotentis, & beatorum Petri & Pauli Apostolorum eius, ac auctoritate apostolica mihi in hac parte cõmissa: Ego absoluo te ab omnibus peccatis tuis mihi per te vere confessis & cõtritis, & de quibus confiteri velles, si tuæ occurrerent memoriæ. Plenariam absolutionem omnium peccatorum tuorum, in quantum claues ecclesiæ se extendunt in hac parte, auctoritate istarum literarum Apostolicarum tibi do & concedo, ita vt sis absolutus ante tribunal domini

nostri Iesu Christi, habeasq; vitam æternam, & viuas in secula seculorum. Amen.
Whiche is thus in Englith.

By the auctozitye of God the father almightye, and of hys bleſſed Apoſtles Peter and Paule, and by the Apoſtolike authozitye committed vnto me in this behalfe: I abſolue thee from all thy ſinnes, by thee to me truely confeſſed and contrite, and of whiche thou wouldeſt haue bene cõfeſſed, if thei had come vnto thy remembzaunce. Wozeouer I geue and graunt vnto thee full abſolution and remiſſion of all thy ſinnes, ſo farre as the keyes of the Churche doe extende in thys behalfe by the authozitye of theſe Apoſtolike letters, ſo that thou be abſolued befoze the iudgyng ſeate of our Lozde Jeſus Chriſte, and haue euerlaſtynge lyfe wozldes without ende. *Amen.*

Pardon of the Auſten Friers.

Pope *Iohn* the xxiii. graunted to ſo manye as be bzothers and ſiſters and benefactoures of the friers heremites of Saint Auſten, that they ſhall be partakers of all the Pzayers, Sacrifices, Pzeachynges, Contemplacions, Faſtyngs, Watchynges, Pilgrimages,

Wolues,

Vowes, Obedience, Chastity, Pouertye, Patience, Mercye, Almosse, and of all other spirituall Laboures, Trauailes, Paines, Exercises, &c, that be done eyther of the friers of the aforesayd order, or of any other deuoute and religious people thorowe out the worlde, with remissiō & forgeueneſſe of al their sinnes *A pœna & culpa toties quoties.*

The like pardon was graunted of diuers Popes to the fraternitye of Burton Lazare, with dispēsatiō of vowes, and relaxation of some part of penāce, with plenary remissiō of al their sinnes

Burton Lazare.

The absolution of this fraternity.

AVctoritate dei patris omnipotentis, Apostolorum Petri & Pauli, & totius matris ecclesiæ, ac virtute huius bullæ & Papalis indulgenciæ, ego absoluo te ab omnibus peccatis tuis, &c. That is to say. By the authoritye of God the Father almyghty, of the Apostles Peter and Paule, & of all the mother Church, & by ỳ vertue of this bulle and of the Popes pardon, I absolue thee from al thy sinnes. &c.

To thē that gaue any thing to the hospi-

hospitall of Sainte Marye of *Runcivall* nigh vnto charing crosse without the walles of London, Pope *Clement* the fourth graunted that they shoulde be partakers of all the Masses, Prayers, Fastinges, Watchinges, Pilgrimage goings vnto the holy lande consecrate with the bloud of Christ or vnto the citie of Rome priuileged with the authoritie of the blessed martirs & Apostles Peter and Pauls. And if they be priestes or religious persons either men or women, and haue failed to say their diuine seruice, eyther throwe negligēce, or defaut of bokes, or sicknes of body: the aforesayd holy father doth mercifully absolue them from al such offences, and release them from the payne & punishement due vnto suche offendours. Pope *Clement* the sixte also of his speciall grace hath geuen and graunted to all them that geue some parte of theyr substaunce, beyng confessed and contrite, release of the third part enioyned them by theyr ghostly father and three yeares of pardon, w̄ an hundred dayes mo of pardon, with free buriall in places although interdict, and of whatsoeuer

The pardō of Saincte Mary of Runcivall.

&

Giue and it shall be giuen to you. Giue money: and the smoke of Rome shall be giuē to you.

uer kinde of death they chaunce to dye, with a thousand lentes. lxb. yeares of pardon. &c.

The forme of the absolution appertainyng vnto this Fraternitie.

AVtoritate dei omnipotẽtis, & beatorum Petri & Pauli Apostolorum eius, ac autoritate apostolica mihi in hac parte commissa: Ego absoluo te ab omnibus peccatis tuis & pœnis tibi in Purgatorio debitis propter culpas & offensas, quas contra deum & animã tuam commisisti. Et in quantum mihi committitur, restituo te illi innocentiæ, in qua eras quando baptizatus fuisti, exceptis punctis hijs reseruatis Domino Papæ, vt anima tua viuat cum Christo in secula seculorum. Amen. Whiche is thus in Englishe.

By the authoritie of God almighty and of hys blessed Apostles Peter and Paule, and by the Apostolique authoritie committed vnto me in this behalfe I absolue thee from all thy sinnes and paines due vnto thee in Purgatory for the faultes and offences, whiche thou hast committed against God and thine owne

owne soule. And asmuche as lyeth in my power, I restore thee vnto that innocencye, wherein thou were, when thou waste baptised: those poyntes only excepted, whiche are reserued to the Lord Pope, ꝑ thy soule may liue with Christ worldes without ende. *Amen.*

The pardō of Saint John of Beuerlay.

Pope *Alexander* the thyrde hathe graunted to all them that geue ought to the mayntenaunce of the Collegiat Churche of Saint John of Beuerlaye an hundred dayes of pardon, and relaxation from the seuenth parte of their penaūce. And Pope *Innocent* the fourth hath graunted to all the brethrē of the same. Fraternitie, pardon of all sinnes forgotten, & of all vowes brokē, except the vowe vnto the holy land, & at their latter end, remission & forgeuenesse of all their sinnes *A pœna & culpa*: so that to euery brother & sister of that Fraternitie being cōfessed & absolued, their cōfessour may well say on thys manner, as it is specified in the printed pardon.

Iohn or Ioan, as free I make thee:
As heart may thinke, or eye may see.

☞ Of this pardon it is also thus written.

Omni-

Omnibus in annis qui turbãt iura Ioannis
Ter execrantur, damnati iure probantur.

THe pardõ graũted to the Fraternity of S. Cornelis at Weſtminſter for ſuch as geue any thynge vnto it, cõmeth in ẏ yere to. M M bii. C. & .ix. dayes for euer to endure, graũted by the holy father in god *Thomas* of the title of S Cecily, Cardinall, prieſt of Rome and Legate, Archebyſhop of Yorke, and Chauncelour of England, &c. and of diuerſe other Cardinalles and Biſhops. The pardõ of Saint Cornelis at Weſtminſter.

Certayne Popes of Rome haue committed and geuen authoritie & power to Prieſtes hauyng cure and charge of ſoules to abſolue their ghoſtly childrẽ and pariſhioners, the whiche be brethrẽ or ſiſtern to ẏ holy Fraternitie of the ſepulchre of our Lord Jeſu Chriſt, of all ſinnes and crimes either confeſſed or forgotten, & of penance not well done. Alſo of vſurye, rapine, pollynge and pyllyng, extortion or other good euell gotten (excepte they knowe to whom they ought to make reſtitution) they are abſolued. And of all manner of offences done to father and mother, The ſepulchre pardõ.

if they

if they were not done wᵗ laying handes on thē with violence. Also the sentence of cursyng done vnknowingly: also of ofvowes broken, the vowe of Jerusalem signed with the crosse in the body, and the vow of Religion with solemnitye professed, onely excepted. Also priestes and Clarkes that haue made any offence in saying their seruice. Also the aforesayd holy Fathers haue graunted to the brethren and sistern of the sayd place, the Stations of Rome, and the indulgences of the pilgrimages of the holy lande, whiche sūme of indulgences is. lxxx. M. yeres of pardō. Also our holy father *Vrban* the fourth of that name hath giuen & graunted to all brethern and sisterne of the sayd Fraternitie at the trāslation of Saint Swithein and at the Octaues of the same, and at the Natiuitye of our Lorde & the Octaues of the same, and vpon good Fryday, & vpon Easter day with the Octaues of the same, to be released of the seuenth part of their penaunce, & foure yeares. and foure Lentes of pardon. Our sayd holy father willeth also that they that be brethern and sisterne of the said Fraternitie

ternitie, haue ecclesiasticall sepulture without denial (of whatsoeuer death they chaūce to die) except they be opēly and by name excommunicate.

To the Fraternitie or brotherhoode of *S. Erasmus*, beside ẏ deliueraunce of many soules out of ẏ bitter paynes of purgatorye, with innumerable indulgences & pardons for them ẏ be alyue, are graunted fiue special gifts & singulare benefites. Fyrst, he shal haue reasonable goodes to his liues ende. Secondly, his enemies shal haue no power on him. Thirdly, what lawfull petition he asketh of God, shal be graunted him. Fourthly, he shall be vnbounde of his tribulation and disease. Fyftly, at his laste ende he shal receaue the blessed body of oure Sauioure Christ Jesu in fourme of bread to his saluation by the gracious prayer & petition of this blessed Martyr *S. Erasmus*. Al these pardōs, indulgences, priuileges, giftes & benefites shal al they haue, ẏ geue any part or porcion of their goodes to ẏ vpholding and maintaining of the holy place of *S. Erasmus*.

S. Erasmus pardon.

Fiue special giftes.

Many other raggemans roules could

Here haue placed, which contayne also innumerable pardons, infinite indulgences, great giftes, singulare priuileges, wonderfull liberties, marueilous deliuerances & spedy remedies of soules out of purgatorye, &c, but these may seme to suffice at thys preſēt. For hereof mayest ỹ euidentlye perceaue, what reliques we haue receaued from Rome, & what good stuffe the poppysh pardoners haue brought vs in tymes paſte frō ỹ moſte holy father, or rather frō ỹ romish Antichrist, & alsor money. Do what thou wilte: liue as ỹ wilte: if money come, ỹ art out of hande made cleane, and absolued frō all thy synnes *A pœna & culpa, toties quoties*, & art made as pure & faultleſſe as ỹ were in time of thy baptiſme, ſo ỹ now by the vertue of theſe pardons thou mayeſt boldelye ſtand before ỹ iudging place of Chriſt, and be free from ỹ ſentence of damnation, and in fine, be made fellow heyre with Chriſt, of euerlaſting ſaluation.

Money is the Marchant in all the popes affayres.

But if thou wilte haue the true pardon and remiſſion of thy ſynnes, and be deliuered *A pœna & culpa, toties quoties*, take thys order. Fyrſt, repent thes

What is to be done, that we e may haue true pardō.

of

of thy former lyfe. Secondly flee vnto God the Father in the name of hys derely beloued Sonne Chriſt Jeſu our alone Sauioure and Redemer, crauyng at his handes with ſtronge faith, mercy and forgeueneſſe of thy ſynnes. Thyrdelye, take a newe life vnto thee, euer deſyring ſtrength from aboue to walke dayly more and more in the holy wayes of Goddes moſte holy lawe. If thou do thys, doubt thou not, but ỹ thou ſhalt haue abundauntly vnto the great conſolation and comforte of thy ſoule, remiſſion of all thy ſynnes, quietneſſe of conſcience, the gift of the holy Ghoſt, Goddes fauoure, grace, and mercye, and after thys tranſitorye life, euerlaſtyng lyfe with al heauenly ioye and vnoutſpeakeable felicitie, yea and that without theſe Antichriſtians pardons, whiche are nothyng ells, than nets for mony, deceauings of ỹ people, defacyng of Chriſtes death, obſcuryngs of Gods free grace, very ſpurres vnto all leudneſſe of lyfe, and a ryght patheway vnto euerlaſting dãnation. Heare what god ſayth by ỹ prophet: Come to

What the popes pardons are.

Eſay. lv.

the waters al ye ỳ be thirstye, and ye ỳ haue no money. Come bye, ỳ ye maye haue to eate. Come, bye wine & milke without any money, or money worth. Wherfore do you lay out your money, for the thing ỳ fedeth you not, & spende your labour about the thyng ỳ satisfyeth you not? But harken, harke rather vnto me, and ye shal eate of the beste, & your soule shall haue her pleasure in plenteousnesse. Encline your eares, & come vnto me: take hede (I say) & your soules shal liue, &c. Are not these the wordes of our Sauiour Christ? Come vnto me al ye that laboure and are laden, and I shall ease you. Agayne, Let him that is a thyrst come. And let who soeuer will, take of the water of lyfe, freely and without any money. Of thē that wil seke remission of their synnes and pardon of their wicked life, or any other spirituall and heauenly gift: but only at hys hande by fayth in Christ: God complayneth greuously on thys manner and sayeth: Be astonyshed (O ye heauens) be afrayde, and abashed at suche a thyng, sayeth the Lorde. For my people hath done two euills. They

Math. xi. Apoc. xxii.

Jere. ii.

haue

haue forsaken me the well of ỹ water of lyfe, and haue dygged them pyttes, yea vile and broken pittes, ỹ can holde no water. Blessed is the man, sayth the Psalmographe, whose hope the name of the Lord is, and hath not turned vnto vanities, nor vnto suche as goe about with lyes. Psal. xl.

Of Purgatorye.

WHo was the fyrst inuentour, deuiser, and fynder out of the Popes false fained, fyrie purgatorye: I can not finde by any historyes or monumentes, that I haue red vnto this daye. But after it was found and deuised by some subtill heade thorowe the subtil suggestion of most subtill Sathan, whiche seketh all meanes possible to obscure the price of Christes death, and to sowe errours and heresyes in the heartes of paynted Hipocrites, yea of all people, so muche as lyeth in his power vnto ỹ destruction and condemnation of their soules: there wanted not specially of the companye of Sophisters, and Monks, espying that there woulde ryse no small

The inuentour of the popes purgatory is not knowē.

The studie of Sathan.

auauntage to their purses of this good ly newe and late inuention: whiche set a good face on the matter, countenaun cing it out with the authorityes of the holy Scripture addyng therunto their false, pestilent, and lying gloses, wher- with they bleared the eyes of the sim- ple, and caste suche mystes before theyr syghte, that these certayne hundred yeares they coulde neuer see the true purgatorye of the soule, whiche is the precious bloud of our Sauiour Christ, but beleued verelye, that there was a place of purgyng after thys lyke (as though the bloude of Christe were not a sufficient purgatory for their soules) from the which they must be deliuered eyther by sufferyng intollerable pay- nes themselues in that firye fornace, till they haue made sufficient satisfacti on for their sinnes, or els by the Suffra ges and sacrifices of the Masse or by al- mosse dedes done for them of theyr ex- ecutours and frendes, &c.

The true purgatorye is ỹ bloud of Christ.

Thys dreame of purgatorye and prayying for the dead hath bene main- tayned from tyme to tyme not onelye by the writinges of diuerse men, but

The popes purgatorye diuerselye maintained

also

also by the decrees and Councelles of diuerse & sundrye Popes and of theyr adherentes, as a myghty and straunge defence of the Catholyke Churche and her deuoute Chaplens, without the whiche a greate parte of the Popes Churches buildings is like out of hand to fall vnto miserable ruine, and vtter decaye.

Where purgatorye is,

Where thys place of Purgatorye is: none of oure purgatorye rakers or proctoures thereof is able to declare. Diuerse of them haue diuerse opinions in thys behalfe: as it is an harde thing for lyers and talefongers to agree, in all points among themselues, so alone is the truthe perfecte and constant, and without berities or discorde. Some of them affyrme and saye, that it is in a certayne place euen nexte vnto hell vnder ỹ earth. Some holde ỹ it is not nie vnto hell, (for then myghte it seme ỹ suche as are in Purgatorye, shoulde neuer ascende and come vnto heauen,) for asmuche (as we rede in ỹ Gospel of Luke) that there is so great a space be- Luke. xvi.
twene them that are aboue and them

that are beneath, ỳ they whiche are aboue, can not come downe to them ỳ are beneath: neither can they that are beneath, come vp to them ỳ ar aboue.) But aboue in the ayre, yea and that *in torrida zona*, bycause that after they bee sufficiently purged, they may be nighe and goe strayghtwayes vnto heauen. Some other saye, ỳ they be neither beneath neere vnto Hell, nor yet aboue nighe vnto Heauen, but accordyng to the dispensation and appoyntment of god, diuerse soules are diuersly placed, some here, some there, some in thys place, some in that place: some beneath some aboue, some in the middest, accordyng to their desertes, but all suffering paynes eyther more or lesse, till sufficient satisfactiõ be made for theyr sinnes either by themselues in paynes sufferyng, or els by other in Passelingyng, in almosse geuing, in watchyng, in prayyng, in pilgrimage goyng, in the popes pardons bying, &c. The tales and lies, which the papistes haue inuented concerning the places of soules after their departure, is to much wonderfull and maruelous. *In Longobardica historia:*

The varietye of papists in placing of purgatorye

In

in Legenda aurea, *in vitis patrum*, in the Festiual, &c. shalt thou finde examples plentifully: whiche bookes in tymes paste were better knowen and more preached to the simple people, than the true and pure worde of God.

And as they do not agree amonge themselues where pyckpurse Purgatory is: so likewise doe they differ both in the tormentours & in the tormentes of the soules. Some teach, ỳ the soules in purgatory are punished of the good aũgels at gods appointmẽt: some say, that they be wicked Spirites of hell ỳ punishe them. Some agayne hold, that the soules in purgatory are tormented with fire onely, accordyng to this sentence of Saint Paule: *Vniuscuiusq; opus quale sit, ignis probabit*: some contratiwise affirme, ỳ they are punished both with fyre and water, according to this saying of the Psalmographe. *Transiuimus per ignem & aquam, & reduxisti nos in refrigerium*. But howsoeuer the sely simple soules be punished, the Papists with one voyce affirme, that they are most paynefully afflicted and tormented, yea and that with such paynes and

The tormentes of Purgatory

1. Cor. iii.

Psal. 66.

mentes, as be incomparable: the paynes & tormentes of hell only excepted. Of those most intollerable paynes of purgatory, thus rede we in the Popes decrees. He must firste be purged with the fyre of purgatory, that hath differred the frute of conuersion vnto an other world. And this fyre, although it be not euerlastyng, is notwithstanding a wonderfull greuous fyre. For it exceedeth and passeth all payne, whiche any man at any tyme hath suffered in this life. In the flesche there was neuer so greate payne founde, although the Martyrs did suffer maruelous tormẽts &c. And in the booke entytled, *Sermones discipuli*, we rede on this manner. The soules whiche are in purgatory, are in moste greuous paynes. For if all the burnyng coales in the worlde were gathered together and poured vppon an heape, and a man shoulde stande in the myddes of them, yet shoulde he not suffer so greate heate and burnyng, as the soules doe in Purgatory. No temporall payne maye be compared with the paynes of Purgatorye. The paynes is so greate, that a lyttle

Dist. 7. cap. Nullus

Serm. 41. de animabus.

What most greuous paynes there are in Purgatory

shorte tyme seemeth to be verye longe and greate tyme. Therefore we rede, that a certayne Religious man burned in Purgatorye onelye, while one Masse was a saying: and he appeared to hys felowe, and sayde, that he had burned in Purgatorye a greate number of yeare. Example.

And some soules are punished there a longe space: some, thyrtie yeares, some an hundred: some, a thousand, more or lesse: some, vnto the ende of the worlde. Howe is this proued

Agayn in the treatise called in Latin, *Stella Clericorum*, we finde this written: The fyre, and other paynes that are in Purgatorye, are more greuous and more bytter, than all the paynes of the Martyrs, and all kyndes of tormentes, that coulde be imagyned and inuented of the Tyrauntes in thys worlde. And the soules of them that are thus punished, do farre excell the multitude of all them that lyue in this worlde. And therefore sayth Austen: He knoweth not, what he asketh, whiche desyreth Purgatorye. O God howe swete a thing shall it be to make satisfaction in thys worlde: I say, ỳ it is more The infinite multitude of soules in Purgatorye.

more greuous to be in Purgatory one twynckling of an eye, than all ỳ paine, whiche blessed *Laurence* had vpon the Gredyron. Therfore one teare issuing out of a pure hearte doth purge more, thã ten yeares in Purgatory: & yet betwene two euils the lesse is to be chosen. And therfore the soules that are in Purgatorye, cry with Job on this mãner, and say: *Miseremini mei, Miseremini mei, saltem vos amici mei: Quia manus domini tetigit me.* That is to say: Haue pitie on me, haue pitie on me, at the least ye that are my frendes: for the hande of the Lord hath touched me.

Iob. xix.

After that the Papistes had thus fained Purgatory and the moste horrible & dredeful paynes therof: they thought it also good to deuise some thing to relieue these paynes and to ease the bitter tormentes whiche the sely soules suffer in that most greuous fyre of purgatorye: by this their deuise nothyng doubting but that no small aduauntage shoulde ryse vnto them, whiche in dede hath had hitherto fortunate successe. Diuerse inuented diuerse remedies against these fyry tormẽts: Which thing

Remedies deuised by the papists agaynst the tormẽts of Purgatory

thyng hath bene brought to passe by ꝑ cõstitutions & ordinaũces of men partly, as we may see in ꝑ Coũcels *Florentine* and *Constantiense*: and partly by the bookes and writings of the Sophisticall Papistes: Some of their deuyses here to recite, I thinke it not vnfitting nor out of the way.

The author of the booke entitled, *Stella Clericorum*, sayeth, that there are iii. Churches. The first is in this world and that is called, *Ecclesia Militans*, that is, ꝑ Militant or warrefayring church, The secõd is in heauen: and it is called, *Ecclesia Triumphans*: that is to say. The Triumphant Churche. The third is in Purgatory: and it is called, *Ecclesia Expectans*: that is, The Churche Expectant, and that loketh for and abydeth deliueraunce. This latter Church is in great paines, from the which they may be deliuered, saith he, foure manner of wayes. *Vnde Versus.*

Missa, preces, dona, ieiunia, quatuor ista
Absoluũt animas, quas purgãs detinet ignis

That is to saye, Masse, Prayers, Giftes, Fastings: These foure thinges set at libertie ꝑ soules that are in Purgatory.

Three churches.

Church militant.

Church triumphant.

Church expectant.

gatorye. And a little after he sayeth. The deuice to prayе for them that are dead, is holy and wholesome. It is holy by the compassion of the deare frendes. It is wholesome, thorowe geuyng of almosse, and the prayer of the faithfull, and specially of the Prestes, to whom the soules are committed. For almosse is the meate of soules and prayer is the drinke. Fastings also of the faithfull is a great refection & bãket for the soules and pilgrimage goynge of frendes is the dispatche and deliueräce of paynes. As for pardons, they also profite the soules in purgatorye euen so farre, as they deserued, while they liued in this worlde. But before al remedies, wherewith ỳ soule being in Purgatory may be holpen: the masse farre excelleth. Therfore saith Gregory: Oh how great and liuely gifte of God is this? For the diuine mysteries are neuer celebrated (*He meaneth that the masse is neuer songe or sayd*) but that two vertuous workes do concurre, and are brought to passe: that is to saye, the conuersion of one sinner and the deliueraũce of one soule at the lest out of Purgatorye.

Prayer for soules in Purgatory ☞

Prayer, almosse, Fasting, pilgrimage, pardons, and Masses, deliuer soules out of Purgatorye.

The profit of euerye Masse.

This

The like doctrine doth the author of the festiuall teache on thys manner. We shall vnderstande, that there bene foure thinges, that greatly holpen soules that bene in Purgatorye and that bene these. *Fidelium amicorum oratio eleemosynarum largitio: salutaris hostia, & ieiuniorum obseruatio.* That is: prayers of frendes deuoutly sayd. & almosse deede doying, and masses singing, and abstinence in fasting. That prayers helpe much a soule that is in Purgatory: the authour proueth for lacke of the testimonies of holye scripture, with thys narracion or tale that followeth. We find writtẽ sayth he, *in Legenda aurea*, how there was a man, ỹ had his house fast by a churchyarde side & ỹ his doore opened to the Churche. And he vsed by custome as oft as he wẽt or came, to say euery time, *De profũdis*, for al christẽ soules. Whẽ it happened so on a time, that he was pursued with ennemyes as he went homewards. But when he came into the churchyarde, he kneled downe and thought to saye, *De profundis*. But his ennemies came after. Anone the dead bodyes rose euery chone with

The doctrine of the festiuall cõcerning soules in Purgatory.

Of prayer for soules.

A narratiõ

A straunge sight.

instru-

instruments as they wrought with by
Well proued & substantially. theyr liues and anone they droue away
his enemies. But when they saw that,
they cried God mercy and this man, &
euer after prayde and did almosse dedes
for them that were in payne. Thus I
may well proue, sayth he, that deuoute
prayers helpen many a soule that bene
in Purgatory.

Of Almosse dedes for soules. Also almesse deedes helpen many a
soule. *Sicut aqua extinguit ignem: ita eleemosyna extinguit peccatum.*

Right as water quencheth fire: so al
messe deede quencheth the fire ỹ brenneth them that bene in Purgatorye: if
they bene in good lyfe and in perfecte
charity that done it, &c.

A narratiō Nowe to proue, that almesse deedes
done for soules in Purgatorye, profite
thē greatly, he bringeth in this narratiō or tale. We rede, (saith he) ỹ in olde
tyme, good people wouldе on all hollowen day, bake bread & deale it for all
christē soules. And yet there ben some,
but all to fewe. We rede *In Legenda aurea* of a knight that should go to a battayle, and had a cosen that he loued passing well, and sayde to him thus. If he

were

were slayne in the battayle, he shoulde sel his horse, & deale the value to poore people in almesse, to pray for al christē soules. So it hapned, ỹ he was slayne, and his cosin loued wel ỹ horse, & tooke him to his own vse. Then soone after, this Knight appeared to hys cosin, and said thus to him. These eyght dates for my horse thou hast made me to burn in purgatorye, and therfore God wil take vengeaunce on thee. Forsoth quod he, this day thy soule shal be in hel with ỹ fende. *Ego purgatus vado in regnum dei.* And I am purged, and go to the kingdome of heauen. And anon an horrible noyse was heard in the ayre of fendes, which caught this man and bare hym awaye.

The thyrd thyng, ỹ helpeth soules in purgatorye, is the Masse, For when any soule appeareth to any mā to haue any helpe: he desireth masses, & prayeth to haue masses songen for him. Right as meate and drinke comforteth a mā when he is feble: so the sacrament of ỹ altare cōforteth ỹ soules ỹ masses bene done for. It is written *in Legenda aurea* how a Bysshop suspended a preste by-

Of Masses for soules.

A narratiō

cause he coulde saye none other masse, but of *Requiem*, whiche he song euery day deuoutly after hys cõming. Then on a day as the bysshop went towards mattens it seined to hym, ỹ dead bodies rose & came about hym and sayd: Thou haste sayd no masse for vs. And moreouer thou haste taken our preest awaye frõ vs. Loke ỹ thys be amended, or els God within shorte tyme take vengeance on thee for our sake. Then was ỹ bysshop greatly afeard, and anon he bad the preest syng masse of *Requiem*, as he dyd tofore. And so he dyd as ofte as he myghte.

In other narration prodicious & wõderful

Also we fynde ỹ fyshers set their nets in harueste, and they tooke vp a great pece of Ise, and ỹ was the coldeste Ise that euer they felte, and it woulde not melte for the Sunne. And so brought they ỹ Ise to ỹ Bysshop. For he had a great brennyng heate in his foote, and it was the coldest ỹ euer he felte. Then spake there a voyce to hym oute of the Ise, and sayd: I am a soule ỹ suffereth my penaunce here in thys Ise. For I haue no frendes, ỹ will doe masses for me. I shall be deliuered of my penance

and

and ỹ shalt be whole of thy sickenesse if thou wilt say masse for me. And he sayd, he wouldesing for him, and bad tell hym hys name. And euer while he was at masse, he layd the Yse vnder his foote and euer as he sayd masse, the Yse melted away. And so within a while ỹ Yse was molten, and ỹ soule was deliuered frō pain, and ỹ bishop was whole of hys sickenesse. Then the soule appeared to him wt much ioy, & sayd: With ỹ masses singing I am brought oute of payne into euerlasting blesse.

The great vertue of the masse.

The like fables many & diuerse, are tolde of *Gregorius Magnus*, *of Petrus Cluniacensis*, *of Iacobus de Voragine*, &c.

But ỹ author of ỹ booke entituled, *Sermones discipuli*, rehearseth ten māner of things, wherwith ỹ soules ỹ are in purgatorye, maye be deliuered oute of their paynes. The fyrst is, the setting vp of candles at masse time before ỹ sacrament, or before Images, in ỹ honor & prayse of God and of his Saintes.

Ten remedies to deliuer soules out of purgatorye.

Candles.

The seconde is, Sensyng of the Altare when Masse of *Requiem* is songen for the soules departed, with thys inwarde desyre, that God wyll deliuer

Sensing of the altare.

ꝑ soule from the stenche of purgatorie, where it is now punyshed.

Sprinckelyng of holy water.

The thyrd is, sprinckling of holy water vpon the Sepulchres or graues, & vpon ꝑ bones of the dead. And here must they desyre, ꝑ as the heate of thys present fyre is cooled by ꝑ sprinckling of water: so likewyse the heate of ꝑ fire of purgatory may be tempered & cooled for ꝑ soule ꝑ we praye for, thorow we the dewe of the heauenly grace & mercye.

Prayer for the dead.

The fourth is, Prayer for the dead. And here must we direct our praiers vnto saints in heauen for the soules ꝑ are in purgatorye, ꝑ they may make intercession for thē vnto God: for they may do much with God. And for thys cause we send ꝑ saints vnto ꝑ heauenly king as messengers, ꝑ they may obtayne of that King, indulgence, pardon and fauour for those soules. Therfore must we in thys behalfe deuoutly pray to S. Mary, to S. Peter. &c.

Oblations for ꝑ soules departed.

The fyft is, oblations and offeryngs for ꝑ soules departed, ꝑ they may be deliuered from the dets, which they owe vnto God,

The fyrst is, fastings, watchyngs, fas-

tigations

flications & knelings for ye soules departed, as it is specifyed in the popes decrees: *Ieunia viuentium sunt auxilia defunctorum.* The fasting of ye liuing are ye helpes of the dead.

Fastinges, watchings. &c. 26. q. xiii. c. ii. Animæ.

The seuenth is, paying of ye dets of the dead. This profiteth ye soules ye are in purgatorye beyond al measure. For while ye dettes are vnpayd, ye soules are greuously punyshed in purgatorye.

Payng the dets of the dead.

The eyght is, offering vp of bread & wine, ye it may please God likewise to feede ye hungry soule, and to geue drinke to ye thirstye soule ye is in purgatorye. Likewyse ye exercisyng of the workes of mercy for the soules departed, as in geuing meate to ye hungry, drinke to the thirstye, lodging to the harbourlesse, clothes to the naked, &c.

Offering vp of bread and wine.

The nynth is, when a man accomplisheth & fulfilleth ye penaunce for the soules departed, whiche ye soules themselues were bounde to do in this world when they were yet liuing. For the more any man doth for them in thys world: the lesse haue they to suffer in the paynes of purgatorye.

Fulfilling of ye deades penaunce.

The tenth is, the celebratiō of masses.

The celebration of masses.

And thys is the greatest and most principall remedye and helpe that can bee deuised for the deliueraunce of soules out of Purgatorye. For we reade, ỳ a certayne soule was appoynted of God to ligh in Purgatorye xv. yeares: which notwithstandyng thorowe one Masse was deliuered oute of all those paynes. For thys worde *Missa* whiche we in Englyshe call Masse, is deriued *a Mittendo*, ỳ is, of sendyng. For in the Masse grace is sente to a synner being in synne, and to ỳ soules a playne deliueraunce from all payne.

A narratiõ. Monstri simili.

Missa, wherof it is derined.

The vertues of the masse.

Wherefore sayth Austen, ỳ there is no masse celebrated, but ỳ two vertuous workes do concurre and ar brought to passe. The one is, a conuersion of a synner from his sinne. The other is, a deliueraunce of a soule out of purgatorye. But some mã peraduenture wil here demaunde, howe it commeth to passe, ỳ the soules which are in purgatorye, do knowe the suffrages, which are here done for thẽ? I answere: the Aungels, which do here abide & tary with vs, do many times visite ỳ soules in purgatory, & declare vnto thẽ ỳ suffrages, which we do for thẽ,

A fond fansye of the papistes.

&

here

here & so comfort thē. O how ioyfull a thyng is this to them! *Serm. 41. de anim.*

Besydes these remedies aforesaid against the troublous torments of painful purgatorye, which the selye simple soules suffer for ỳ satisfaction of Gods iustice, as the papists teach: there is another remedye, which I of late founde in ỳ latter end of an old written boke. And this is of so great vertue, ỳ whosoeuer deuoutly practiseth it shal wout doubte (as it is there specifyed) deliuer one soule out of purgatory at the least yea and that within .ix. dayes. *Probatum est.*

Spedy deliueraunce of soules out of purgatorye.

Fyrst on the sonday, cause a masse to be song or said in ỳ worshyp of ỳ Trinity. Set also .iii. candles burning before ỳ sacrament al ỳ masse tyme. Fede also three poore men, or geue three almesses to the nedye.

Secondly on ỳ monday, cause a masse to be song or sayde in ỳ worshyp of all Aungels. Light also .ix. candles in the honoure of the .ix. orders of Aungells. Fede .ix. poore mē, or geue .ix. almosses.

Thirdly, on ỳ Tuesday cause a masse to be song or sayde in the honoure of

S. Spirite: and lighten. vii. candles in the worshyp of the. vii. giftes which he geue thy. Fede also. vii. poore men, or geue. vii. almosses.

Fourthly, on the Wednisday cause a masse to be song or said in the worshyp of S. Jhon Baptiste and of all the patriarches. Light foure candles, & fede foure poore mē, or geue foure almosses

Fiftlye, on the Thurisdaye cause a Masse to be song or sayde of S. Peter and of the. xii. Apostles. Lighten. xii. candles, & fede. xii. poore men, or geue xii. almosses.

Sixtly, on the Fryday cause a masse to be song or sayd in the worshyp of S. Crosse. Lighten. v. candles. Fede. v. poore men, or geue, v. almosses.

Seuenthly and finally, on the Saterday cause a masse to be song or sayde in the honour of our lady and al virgines Lighten, v. candles. Fede. v. poore mē, or geue v. almosses. Ye y thus doth: trusse to it verelye: for he shall deliuer thortlye, any soule that he will oute of purgatorye. *Ita est. Probatum est. Amen. Fiat. Fiat.* Jesu mercy. Lady helpe.

Of

Of Trentales for soules departed, *and howe they firste began.*

There was somtime at Rome a certaine Pope called *Gregory*, whiche had a mother, whome he loued aboue all thinges, and chiefly for her goodnesse and vertue. It chaũced thorow misfortune that the aforesaid womã was big with child, which for feare of her sonne & shame of the people, whe the time of her labour drew nye, killed the childe. So like did she at an other time also no man knowing of it: Afterward it so chaunced, that the aforesayd woman fell sicke and died. The Pope and al the people did greatly reioyse of her, for they thought her to be a good woman & to be sayed. But afterwarde when the aforesayde Pope song masse, he saw iust by him a certain darknesse, so that it semed rather night than day: and in the same darknesse he beheld a certayne moste miserable creature, to whom he said: O thou creature, I coniure thee in Gods behalfe, that thou declare vnto me, what thou art. She aũswered. O most derely beloued sonne,

Note this tale.

All is not golde, that glistereth.

I am thy Mother. The Pope maruel-
lyng greatlye at the matter: sayd vnto
her: We hoped that thou haddest bene
a good woman, and placed in the king
dome of Heauen. Howe commeth it to
passe, that thou art now in such payne?
She opened vnto him all thinges, that
she had done in this worlde: and tolde
him ỹ therfore she suffred such paynes,
ỹ the very flames of fyre came oute of
the mouth of her. The Pope being mo
ued with sorowe and payne of his mo-
ther, said vnto her; O mine owne mo-
ther, cã any thing in the worlde deliuer
thee out of this paine? She said: If any
mã would sing a trentall of masses for
me, I should be deliuered out of all my
paines, & be saued. He said: What mas-
ses shoulde they be? She answered:
Thre masses of ỹ Natiuity of our lord.
Thre masses of ỹ Epiphanie of our lord
Three of the Purification of our Lady.
Thre of the Annũciation of our Lady.
Thre of the Resurrection of our Lord.
Thre of the ascensiõ of our Lord. Thre
of Penthecost. Three of the Trinitie.
Thre of the Assũption of our Lady: and
thre of her Natiuitie: so ỹ these masses

A trentall of Masses, and what they are.

Trinities of Masses.

be

be celebrated within ỹ *Octaues* of ỹ said feasts, as on the first day, with the same *Kirie eleyson*, *Gloria in excelsis*, & *Credo*: & also the same Sequẽce & Preface, with *Communicantes*, *Hanc igitur*: *Sanctus*, and *Agnus*, as it is contained in ỹ Canon of the Masse: also with these prayers following, so that the prayers that followe be sayde with the collecte of the Feast vnder one *Oremus*, and vnder one *Per dominum*. There must also be sayde euery daye throwout the yeare, *Placebo*, and *Dirige*, with ix. Psalmes, and ix. lessons, and ix. Anthemes, except it be at the tyme of Easter, when it shal be said dayly with three lessons only. The commẽdation also must be sayd as often, so that both at *Placebo*, and at *Dirige* the first collect or prayer shall be *Deus summa spes*, &c. & also at the commẽdatiõ. Againe, at the masse of the day, ỹ aforesayd prayer shall be sayde of him, that celebrateth the masse throwout the whole yeare. The Collecte shall be alwayes, *Deus summa spes*. The secretes, *Omnipotens sempiterne Deus*. The post Cõmunion, *Deus cuius misericordia*. &c.

If any man wil doe thus much for me,

quod

quod she, I shall be deliuered from my paine. And ỹ sonne said, that he would gladly do that for his mother. And he commaunded her, that she should come againe vnto him at the very same time the yeare following. All these thynges, that she desired, were done. When the time drewe nighe that ỹ Pope appointed of her returne, the Pope hymselfe song masse, and sawe a great light, and in it two Aungels commyng downe, and a most goodly, faire, and beautifull Lady betwene them. He beyng afraide thought her to be the Queene of Heauen, and fell downe at the feete of her, saying: *O Regina cæli, miserere animæ matris meæ*. O Queene of Heauen haue mercye on my mothers soule. But she aunswered: O my most deare sonne, I am thy mother. Blessed be the houre ỹ I bare thee. For of suche one, as thou didst se me in tymes paste, hath God made me, as thou nowe seest, thorowe thy masses and prayers. And all they, for whom the aforesayd Masses shalbe songe, shalbe lykewise saued, euen as I am. *Ex missali manuscripto. Anno domini.* 1354.

Of

Of the vertues of the Masse.

The .xii. vertues of the masse.

The masse hath xii. vertues, as it is specified in a certaine booke called *The signification of the Masse*, imprinted in the Englishe tounge by Robert Wier, *Cum priuilegio regali ad imprimendum solum.*

The first vertue or frute of the masse is, as some doctours do write, ẏ a man doth merite more whiles that he doth heare masse deuoutly, than if he should geue for gods sake as muche grounde and lande, as he coulde passe & go ouer ẏ space of ẏ same masse, & what may be then deserue, which doth heare euery daye .iii. or .iiii. masses? And what doth he lese, and what compte shall he make afore God at the daye of iudgement, whiche hath not so greate busines, but that he may heare one masse at the least euery daye? O what shall it greue you, that ye haue lost so muche? This ye shal vnderstād according to ẏ dignitie and excellētnesse of the masse.

The second vertue is, that the holy aungels be glad to be nighe vnto ẏ person in kepyng hym, whē he hath heard masse, Psal. 90

masse as Dauid sayth, god dyd cõmaũd his Aungels to kepe and preserue you in all your wayes and busines.

The thirde vertue is, ỹ the man beholding with deuotiõ & reuerẽce ỹ holy Sacrament in the masse as S. Austen saith, god doth geue him ỹ same day al thynges necessary for hys body. Item vaine wordes & vnaduised othes be forgeuen & pardoned, and he is preserued from sodayne death. A man doth lese no tyme, while that he doth heare masse. All the steps in commyng and in goyng be compted of the holy Aungell. And if the man dye the same daye that he hath herd masse without receyuyng the Sacrament, God shall compt it as spiritually receaued.

The fourth vertue is, that a person beyng in sinne, oftetimes in the Masse
Luke. xxiii. tyme by the presence of the holye Sa-
Luke. vii. crament, doth receaue a good inspiration, so that from thencefoorth he doth conuert hym from hys sinnes: as the good theef vpon the crosse, Mary Magdalene afore the feete of our Lord. If they had not bene present with oure Lorde peraduenture they shoulde not

haue had pardon of their sinnes.

The fifte vertue or fruite is, that a man hearing masse deuoutly, receaueth spiritually the Sacramēt, so that he desire it deuoutlye. And so it maye chaunce, that a man hearyng masse deuoutlye, shall obtayne more grace, than the priest whiche doth it. For the priest is not alwayes equally well disposed. And so may a man euery day receaue the holy Sacrament spiritually.

The sixte vertue is, that the man hearyng Masse, and beyng in the state of grace, is partaker of all the masses done thorowout all the worlde. And that is more or lesse, after as the man is in the loue and fauour of God. For it is one of the Articles of the holy Catholike faith, as in the Communion of the holy Churche.

The seuenth vertue is, that the prayer of them whiche do heare Masse is sooner hearde and accepted of God in the masse tyme, than at any other tyme. For then the priest and the holye Aungels, which beabout the altare, do helpe you to pray.

The eight vertue is, that the soules being

being in Purgatory, whiles ỳ the man doth heare Masse, and doth pray for thē haue a singular absolution, during the same Masse. For there is nothing that doth bring them so shortly out of the paines of purgatory, as to cause to say or to heare deuoutly Masse for them.

The ninth vertue is, that it is better to heare one masse in our life time, thā to cause an hundred to be sayd or heard for vs after our death. And ỳ it is better that a man cause a masse to be sayd for him in his tyme, than an hundred after his death: the reason is this. For a mā may now deserue and merite much with a Masse, but not after his death. For then he doth only finde ỳ, whiche he hath deserued in his life. And hundred thousand masses now done, cā not augment one moment of glory & ioye after this time. But by a masse, whiche I doe heare, I may obtayne that I shal not come in Purgatory. But after our death, the masse deliuereth onely from Purgatorye. Is it not better then, not to come in purgatory, than when a mā is there, to tary and looke for ayde and helpe to be deliuered.

The

The tenth vertue is, ỹ a woman hearing masse deuoutly, if it chaunce, that shee do laboure of childe the same day, she shall be deliuered without faulte ỹ more easely and with lesse payne. For the holy Aungels be very busye and diligent about her. Therfore al women being with childe (if it be possible) shall heare masse euery day. For by the vertue of the masse, ỹ frute or childe is preserued. And they shall put their trust in the sacrament, and in oure blessed Ladye the Mother of God, and in none other thing.

The eleuenth vertue is, ỹ al thyng that a mā doth enterprise after he hath heard masse, shall prosper and come to good end: agayne, ỹ whiche the man doth eate & drinke after he hath heard masse, shal prokyt more to the necessitye of nature.

The twelfth vertue is, ỹ if the man die the same day ỹ he hath heard masse God shal geue hym a singulare grace, which otherwyse he shoulde not haue had, that is to say, that God hymself or his Aungells at the laste houre of hys death, shal helpe & comfort hym as the

man hath serued God at ỹ masse. For it is written in the holy Gospel: With what measure ye haue measured: with the same also I will measure you euerlastingly. *AMEN.*

Math. vii.

The vertues of the masse out of ỹ Festual.

In the Festiuall also we reade thus concerning this matter. S. Austen sayeth, ỹ it profiteth greatlye all Christen people for to heare masse, and specially for nyne causes, and sayth in this maner of wise.

Quia illo die quo audierit missam, necessaria cibaria conceduntur. For that daye ỹ he heareth a masse, he shall sayle no bodily foode or sustenaunce, nor no necessary thing ỹ shalbe belonging or appertayning vnto hym; nor no let ne impediment shall he haue in hys iourney that he hath to goe or ryde, whersoeuer he trauayleth.

The second cause is, al venial sinnes be forgeuen hym by the vertue of the masse, and idle wordes.

The thirde is, ỹ if a man die: it shall stand hym for hys houseli.

The fourth, he shal not ỹ day lose his syght.

The fifte, al idle othes that daye shal

be forgeuen hym.

The first, ỳ day he shall dye no sodain death.

The seuenth, as long as he heareth masse, he shall not ware olde.

The eyght, al hys steppes towarde & frō ward the holy church, his good Aungel reckeneth to his saluation.

The nynth, al the while ỳ he beholdeth the blessed sacrament, all wicked spirites flee from hym, and haue no power ouer him, be he neuer so greate a synner.

The benefites of the masse out of Stella Clericorum,

An *Stella Clericorum* concernyng the vertue of ỳ Masse, we finde these wordes: Before al remedies, wherwith the soules being in purgatory may be holpen: the Masse farre excelleth. Therefore sayeth *Gregorye*: Oh, howe great & liuely gifte of God is thys? For masse is neuer song or sayd, but that two vertuous workes doe concurre, and are brought to passe: that is to say, the cōuersion of one sinner, and the deliuerance of one soule at the least outs of purgatorye.

No councell of force without ye consent of the Pope.

POpe *Marcellus* the fyrst made a decree, ye no councel myght be lawfully assembled & gathered together, whether it be general or national, without the bishop of Romes consent and assente. In the yeare of our Lord. 304. *Dist.* 17. *Cap. Synodum. Polydor. Bartholo. Carrantza. Libro. Concil.*

Pope *Iulius*, Pope *Damasus*, & Pope *Gregory*, ratifyed the same decree afterward. *Concil. Polyd.*

All bishops must be at a general councell.

Pope *Felix* the second ordayned, ye al byshops should come to ye general cõcel, or els signifye to ye popes holinesse why thei can not come. In the yere, &c. 370. *Dist.* 18. *Cap. Non oportet. Lib. Concil. Ioan. Laziard.*

This decree was afterward renued in a councel holden at *Chartage.*

A good and necessary deuice.

In a *Synode* holdē at *Constantia*, it was decreed, ye frō henceforth general counrells should be holden from ten yeare to ten yeare, to thys ende, ye the Lordes fielde might be purged from al bryers, thystles, thornes, heresyes, errores, schismes, &c. Notwithstandyng reseruyng thys authoritie and power to ye

pope

pope, ỳ he may not only euery. x. yere, but at all other tymes also appoynt a general counsel, when his pleasure is. *Ioan. Laziard, Cest.*

It was decreed at ỳ councell of *Nice*, ỳ euery byshop shoulde twice yearelye haue a Synode or Sene general within hys diocesse, to correcte and reforme such thyngs as were out of order. But nowe ỳ matter is so handled, ỳ Senes be only Courts to gather Senage and Pyrye, no correction of manners or errroures, or of any other absurditye had in those assemblyes. *Libro. Concil. Polydor.*

Sene twice in the yere.

Pope *Pelagius* the fyrst, made a lawe, that the Councell, which is celebrated without the mynde and consent of the Romyshe Byshop, should be called not *Concilium*, but *Conuenticulum*, or *Concilibulum*: and that whatsoeuer is enacted or agreed vppon in suche a Councell, should be frustrate, voyde, and of none effecte. In the yeare of oure Lorde. 552. *Dist.* 17. *Capit. Multis denuo. Libro. Concil.*

No councell lauful with out the consent of the Pope.

The same Pope also enacted, that al such matters of doubt and question, as

What is to be done, if matters cā not be quietly cōposed in ỹ lesser Sinodes

could not be quietly deuided & brought vnto perfecte agreemente in the lesser Sinodes or councels, shuld be referred vnto a greater See: if they cā not there be determined iustly and truly, ỹ then they shall be brought vnto the Apostolique See. *Ibidem.*

Appeare, or elsaccursed

In the councell *Agathense* it was decreed, ỹ such as wer accited to come vnto the councell, and refused so to doe, shoulde be accursed. *Dist.* 18. *Capit. Si quis. Si Episcopus.*

The authoritie of the popes decrees.

Pope *Agatho* made a decree, ỹ al the cōstitutions & ordinaunces of ỹ church of Rome, shuld be receaued and taken, as thinges establyshed and confyrmed with the very diuine and Godly voyce of Peter himself. In the yeare, &c. 673. *Dist.* 19. *Cap. Sic omnes.*

Popes decrees equal to the word of God.

Pope *Stephen* the fyrste ordayned, ỹ whatsoeuer the churche of Rome doth decree and appoynt, it should for euer & without breach be obserued of al men. In the yeare of our Lorde. 261. *Dist.* 19. *Cap. Enimuero.*

All thinges ar subiect to the pope.

Pope *Antherius* ordayned, ỹ whatsoeuer was decreed of other Byshops, might bee dissolued of the byshop of Rome

Rome, as one ỹ hath powerto iudge of al churches. In the yere, &c. 239 *Can. 9. Qu. 3. Cap. Cuncta.*

Pope *Innocent* made a lawe, ỹ no mã should presume to iudge ỹ Bishop of Rome. For he being iudge of all men, ought to be iudged neither of ỹ Emperour, nor of all ỹ clergye, nor of kings, nor of the cõmon people. *Caus. 9. Qu. 3. Cap. Nemo iudicabit.* The same decree made also pope *Nicolas*, Pope *Gelasius*, Pope *Anastasius*, &c.

Popeiudge of al, iudged of none

A certayn councel holden of diuerse, wise, learned and Godly men, at *Constantia*, obiected agaynst Pope *Iohn* the xxiii. of ỹ name (being there present) diuerse horrible faultes: of the which he was openly conuict, to ỹ nũber of moe thã forty, yea & those most greuous sinnes. The pope secretly fleing, was apprehended, deposed, & caste into prison.

Afterward in ỹ councel it was decreed, that a generall councel lawfully gathered together, is aboue the pope, and hath authoritie immediatly of Christ, which alone is the head of the Church, *Christ. Maſſæ. in Chron.*

A lawful generall cõcel is aboue the pope.

Thys acte of ỹ councell semeth to be

The preeminence of the pope.

contrarye vnto that, whiche sayeth, ỹ the pope and hys See are not bounde to be subiect, to the councels and determinations of other. *Cap. Significasti: de elect.* And ỹ the pope hath in his hearte al manner of lawes: Agayn, ỹ he is not bounde to purge and clere of himselfe such crimes and faults, as are obiected against him. &c.

Of Heretykes.

Heretikes banished.

POpe *Siritius* ordayned, ỹ Heretikes should be banyshed and ỹ no Christians shuld communicate or kepe company with thē: agayn, if any of them did reuoke their errours and heresyes, that they should be thrust into Monasteries as into prisons perpetually, there vnto death to remayne, geuyng themselues to fastyng & prayer. In the yeare, &c. 389. *Ioanne 1. Stella. Lib. Concil.*

Heretikes put to death by the secular power.

POpe *Pelagius* the fyrst not content with thys former punyshement, made a decree, that all heretikes and Schismatikes, with al such as be *contumaciter* disobediente to holy Churches ordinaunces should be put to death by the secu-

seculare power. Prouided alway, that the Popishe bloudy butcherlyke Byshops with their wolvishe wicked officers and Antichristian adherētes doe first of all persecute thē, empryson thē, accite them *Coram nobis*, accuse them, cōdemne them, and afterward accordyng to their deuilishe decrees commit them to the secular power and temporal magistrates, as vnto their butchers & hāgmen to dispatche them out of the waye either by fyre, swearde, or halter. For these holy and charitable Fathers crye out with their forefathers and Popelike predecessours: *Non licet nobis interficere quenquam.* It is not lawful for vs to put any man to death. In the yeare of our Lord. 552. 24. *q. cap.* 5. *Relegentes. Angl. Chron. Ioan. Laziard.*

The temporall offices the Popyshe Byshops butchers.

Ioan. viii.

Pope *Iohn* the. xvii. made a decree, ỹ whosoeuer did affirme, that Christ and his Apostles had no possessiōs neyther in proper nor in cōmune, ỹ same should be taken for an heretike. Agayne, that whosoeuer did holde this opinion, that it was not lawfull for Christe and hys Apostles to enioye those things, which the Scripture testifieth that they had.

nor to giue them, nor by the occupying of thē to get & winne more for ỹ maintenaunce of their lyuing: he lykewise shoulde be adiudged an heretike. Of this it followed, that many Friers and Nunnes of Fraūces order were brent as heretikes in diuers places of the worlde in resisting this decree of ỹ Pope for the maintenāce of their monasticall and wilfull pouertie. In the yeare of our Lorde. 958. *Math. Palmer, Ioan. Laziard.*

Frauncis Martyrs.

Pope *Benet* the twelfth after a certaine disputation had amonge learned men, whether the soules of the faithful haue the fruition of Gods Maiestie in heauen before the day of iudgement or no: made this resolute determination, that the soules of the faithfull Christians, after their departure haue nothig in them worthy to be purged, but all pure, cleane, and without sinne: and ỹ therfore so sone as they departe hence, they go straightwaies vnto Heauen, & beholde the face of God. Thafore sayde Pope also commaunded, that no man shuld either teach or beleue the cōtrary vnder payne of the great curse. If any

Of the state of the faithful after this life

man

man dyd, he shoulde be reputed and taken for an heretike. In the yeare of our Lord. 1317. *Ioan. Laziard.*

Pope *Caius* ordayned, that no heretike, nor heathen man shoulde accuse a Christiã before any Judge. In the yere of our Lorde. 284. 2. *Q. Cap. 7. Pagani. Christ. Massaus.*

Pope *Liberius* being bishop of Rome aboute the yeare of our Lorde. 364. It was decreed in the Councell *Laodicen*, that heretikes, which remayne in their heresie, shoulde not be suffered to come into the temples of the Christiãs. *Lib. Conc. cap. 6.* In the same councell it was also enacted, that no Christen man shoulde geue hys chylde to be maryed vnto an heretike, or schismatike. *cap. 10. 11.* Agayne, that whosoeuer dyd forsake true Martyrs of Christe, and followed the false Martyrs, whiche are heretikes and schismatikes, shoulde be accursed. *Lib. concil. cap. 34. Barthol. Carranza.*

Heretikes expelled out of the Churche.

A good lawe

Note well.

Pope *Fabian* made a good & Godlye decree, ý the true Christians should aboue al things auoyd the cõpany of heretikes & schismatikes, & of al such as mayn-

The cõpanie of Heretikes is to be eschued & auoyded.

maintayne an other faith and doctrine than the Apostles of Christ & their successours haue receaued and taught, lest by keping company with them, they shoulde fall into the snare of Sathan. *Lib. Concil. Barth. Carranza.* In the yeare of our Lorde. 241.

The great Councell. Laterane.

Pope *Innocent* the third bearing rule In the yeare. &c. 1215. the Councell *Laterane* was celebrated, where were present two Patriarches, one of Hierusalē, an other of Constātinople. lxx. Archbishops Metropolitanes. iiii. C. Byshops, xii. Abbottes. viii. C. Cōuentual Priours: the Legates of the Greke & Romane Empyre, besides the Oratours and Embassadours of the kings of Jerusalem, of Fraunce, of Spayne, of England, and of Cyprus. In thys Councell it was decreed, that all heretikes & so many as did in any point resiste the Catholike faith, should be condemned as Schismatikes, and deliuered to the secular power, or their Bayliffes or Shierifs, to be punished accordingly: and that if they were priests or of the Clergye, they should first of al be regraded from their orders, and afterward

Heretikes condemned to be committed to the seculer powers & so put to death.

Priests degraded.

ward committed to the tempozall offi-
cers. As foz their goods the laytie shal not medle with them, but they shal be applyed to the vse of those Churches. of whom they receaued their stipendes oz wages. But if they be lay men, to geue them ouer streightwaies to the se culare power to be punished accozdingly, and their goodes confiscate.

Priestes goodes. Laye mens goodes.

In the same Councel it was also determined, that if any persons were founde onely suspecte of heresie, except that they be able thozowly to purge & to clere themselues, should be accursed: and that if they so continue by the space of one whole yeare, that they should be condemned as heretikes.

Suspect of heresie.

Mozeouer in that Councell it was also decreed, that the secular powers, of whatsoeuer office oz degree they be, should be admonished and charged, yea and if nede be, enfozced and compelled by the ecclesiasticall censure (if they will be reputed and taken foz faithful men) openly to sweare foz the defence of the faith, that they shall to the vttermost of their power faithfully and diligently roote out & destroy in all their kingdomes

The tempozall rulers swozn to rooteout heretikes.

domes, dominions and landes, all such
Note. persons, as the Catholike Church hath
condemned for heretikes: so that euery
person receauyng any office, dignitie,
or promotion either Ecclesiasticall or
temporall, shall be bounde to obserue
this decree, concernyng this dispatche
of heretikes. But if so be, that any tem
porall lord or ruler, being required and
admonished of the church so to do, shall
neglect to purge his land of those here-
tikes: that then euerye suche person or
persons so offendyng, shal be excommu
nicate by the Metropolitane and other
Bishops of that prouince. It was fur-
ther determined in the aforesayd Coun
cell, that if that Lorde or Kular do re-
fuse by the space of one hole yeare to sa
tisfie and to accomplishe the decrees of
the aforesaid Councell, that then signi-
cation shoulde be made thereof to the
highest bishop, ỹ is to say, to the Pope,
Ⓓ tyranny that he may denounce, that from ỹ time
forward that Princes subiectes, are ab
solued and vtterly deliuered frō shew-
yng or owing any fidelitie or obedience
towarde hym: Agayne, that the Pope
may gene that lād to be occupied & en-

joyed

loyed of the Catholikes, to posselle it (all heretikes beyng rooted out) quietly and without any contradiction. &c. *Lib. Concil. Barthol. Carranza.*

Pope *Nicolas* the first made a decree, that whosoeuer goeth aboute to take any priuilege awaye from the Church of Rome, or denyeth that to be the head of all Churches, falleth into heresye, and is in dede a playne heretike, *Ipso facto*. In the yeare of our Lorde. 871. *Dist. 22. cap. Omnes.* A newe kinde of Heresie.

Pope *Gelasius* the firste decreed, that as no man ought to kepe companye with heretikes: so lykewise ought no man to dispute and to conferre with them. In the yeare. &c. 494. *Caus. 24. Quest. 3. cap. cum quibus.*

Pope *Vrban* the first pronoũced, ỹ he whiche defendeth heretikes is not only an heretike himselfe, but he is also a captaine of heretikes. In the yeare. &c. 222. *Causa. 24. Quest. 3. cap. Qui aliorum.* Hereſiarches.

In the Councell *Aphricane* it was determined, that if any Bishop made any heretike his Executor, giuing him his goodes, although he were hys nye kinsemã, ỹ same Bishop shuld be excõmuni- Dead men excommunicate.

municate, yea though he were dead: & that his name shoulde by no meanes be recited among the prieſtes of God. *In decret. Gregorii noni. De hereticis. Tit. 7. Lib. Concil.*

The company of heretiques is to be eſchued.

In the Councel *Laterane* it was forbidden, that any man ſhould receaue into his houſe, or into his dominions, heretikes, or cheriſhe them, or by and ſell with them: and that if any mã did contrarie to this decree, he ſhould enioy no eccleſiaſticall priuilege, nor be buryed among other Chriſtians.

Underſtãd by heretikes, all ſuche as in anye point reſiſte the pope, or his decrees

In a certayne generall Councell it was decreed, that thoſe Catholikes, whiche would take vpõ them the ſigne of the Croſſe, and mãfully fight againſt the heretikes vnto the vtter deſtructiõ and rooting out of thẽ, ỹ they maye no more trouble our mother holy Church nor her deuoute Childrẽ: ſhould enioye that pardon, and thoſe holy priuileges which are graunted to them, that go to fight for the holye lande, or geue any thing therunto. *Lib. 5. de heret. tit. 7.*

Of excommunication.

Pope

POpe *Calixtus* the fyrſt made a decree ỳ no Chriſten mã ſhould communicate or bee familiar with him ỳ is excommunicate, eyther in prayer, or in eating and drinckyng, or in any other point of amitye, no, nor yet bydde hym once God ſpeede, accordyng to the doctrine of the Apoſtle. Agayne, if any man, preſumed to doe the contrarye wittingly & of a ſet purpoſe ỳ the ſame perſon ſhuld alſo be excommunicate. In the yere of our Lord. 217. *Lib. Concil. Bartholom. Carrantza. Mich. Buccingerus.*

No cõpany with excõmunicate perſons. Ioan. Ep. ii.

The ſame decree made Pope *Fabian* alſo. In the yeare of our lorde. 242. *Lib. Concil. Carrantza.*

Pope *Lucius* the fyrſt decreed, ỳ all ſuch as ſpoyle, robbe & take away the churche goodes, or in any caſe vexe or trouble the churches, or any appertaynyng vnto them, ſhoulde be excommunicate and accurſed. In the yere, &c. 258 *In epiſt. 1. Ad epiſcopos Galliæ et Hiſpaniæ Lib. Concil.*

Spoylers of ỳ church excommunicate.

Pope *Gregorye* the fyrſt cõmaunded, ỳ no byſhop ſhould excommunicate any man for priuate iniuries, wronges,

A good & a godly law.

and displeasures done agaynst himself, (which sayth he, ought eyther patiently to be suffred, or els vtterly to be dissembled) but only for such sinnes as ar cõmitted agaynst God or agaynst our neighbour to the slaunder of the fayth and doctrine, whiche we profesſe. In the yeare of our Lorde. 590. *Caus.* 2. *Qu.* 4. *Cap. Inter querelas.*

The names of excõmunicate persons published.

Pope *Honorius* the fyrſte made a decree, ẏ the names of suche as were excommunicate, shoulde be published to al Byshops, Curates and Churches ẏ be nighe: again, that their names with the excommunication shoulde be set in places, where most resort of people is, ẏ by this meanes al men may eschewe them, and forbyd them to come into their companyes. In the yeare of oure Lorde. 622. *Lib. Concil. Caus.* 11. *Quæst.* 3. *Cap. Curæ sit.*

One excõmunicate person may not excommunicate an other.

Pope *Alexander* the second ordayned, ẏ he which is already excommunicate, should not presume to excommunicate an other. In the yeare, &c. 1063. *Caus.* 14. *Quæst.* 1. *Cap. Audiuimus.*

Pope *Calixte* the fyrſt decreed, that all suche as either hinder, let, or trouble those

thoſe perſons ỹ go to Rome on pilgrimage to viſite the holy Apoſtles Peter and Paule, or elis any other where to ſeeke and viſite ỹ Oratoryes of other Saintes: eyther ſpoyle or take away any of their thinges, ỹ they carye with them, ſhalbe excõmunicate, and ſo remayne til they haue made ful and perfecte ſatiſfaction. In the yeare of oure Lorde. 217. *Cauſ.* 24. *Queſt.* 3. *Cap. Si quis Romipetas.*

Hinderers of pilgrimages or ſpoyers of pilgrimes accurſed.

Pope *Gregory* the fyrſt made a decree, ỹ whoſoeuer ſtriketh Biſhop or prieſte or ſpoyleth or ſetteth on fyre churches: the ſame ſhal be excommunicate: hys goodes confiſcate, and he hymſelfe encloſed in a monaſterye and there do penaunce al the daies of his life. For, ſayeth he, ſuche a perſon hath committed moſt greuous ſacriledge. In the yeare of oure Lorde. 590. *Lib. Concil. Cauſ.* 24. *Qu.* 3. *Cap. Quiſquis.*

Smiters of byſhops or prieſtes, ſpoylers or burners of churches, accurſed.

Pope *Nicolas* the fyrſt pronounced al them accurſed, that ſpoyle pilgrimes or Oratours of any Saint, or Clerks, or Monkes, or women, or poore people ỹ beare no weapon, or elles take awaye theyre goodes, or do them anye other

Spoylers of pilgrimes Chaplens, Clarkes, monks, &c. accurſed.

other kinde of harme. In the yeare, &c. 871, *Cauſ.24. Qu.3. Cap. Illi qui.*

Pope *Vrban* the fyrſt proclaymed alſo al thē excommunicate, ẏ trouble the Curates of any churches, or Clerkes, or Monks, or the Conuerſes, Nouices, that appertayne vnto thē. In the yere, &c. 222. *Lib. Concil.*

Pope *Vrban* the ſeconde made a decree, ẏ no man ought to kepe company nor to eate and drinke with ſuche, as ẏ Byſhop hath excommunicated. In the yeare of our lord. 1086. *Cauſ.11. Quaſt.3. Cap. Quibus.*

Diſobedient to biſhops, accurſed.

Pope *Clement* the fyrſt made a law, ẏ if the prieſtes and other of the Clergye, yea and all Princes and Rulers, whether they be of hye or lowe degree with al ẏ cōmon people, doe refuſe to obey the byſhops: al ſuch ſhuld not only looſe their good name but alſo bee banyſhed out of the kingdome of God, & put out of the company of the faythful, yea and vtterly eſtraunged from al doings with the holy churche of God. In the yeare, &c. 92. *Cauſ.11. Qu.3. Cap. Si autem vobis Epiſcopis.*

Pope *Gregory* the ſeuenth decreed, ẏ although

although hys predecessours the popes according to the rigoure of the ecclesiasticall censure dyd forbyd generallye al men to keepe companye, to praye, to eate, drinke, bye, sell, &c, with suche as be excommunicate and accursed: yet from henceforth it shall be lawfull for wiues to keepe companye, to eate and drinke, &c, with their husbandes: children with their parentes: seruauntes and hande maydes with their maisters and maistresses, &c, although they be excommunicate. He also exempteth them by the Apostolyke authoritie from the bonde of excommunication, which ignorantlye communicate with them that are excommunicate. In the yere of our lorde. 1073. *Caus.* 11. *Quest.* 3. *Cap. Quoniam multos.*

This pope mitigateth the rigor of the ecclesiastical censure.

Pope *Zacharye* the first determined, that although men kepe companye, eate and drinke with them that are excommunicate, yet if they doe it not of an euill purpose, nor inwardly consente to their iniquitie, they receaue no domage thereby, neither are they excommunicate. In the yeare, &c. 752. *Caus.* 11. *Qu.* 3. *Cap. Quod predecessor.*

A frendly decree.

Thys is wicked.

Pope *Vrban* the second made a law, ꝙ subiectes are not bounde to kepe theyr othes made vnto their princes, if they be excommunicate eyther of the pope, or of any Bysshop. In the yere, &c. 1086. 15. *Quæst.* 6. *Cap. Iuratos.*

Neither barrel, better herring

Pope *Gregorye* ꝙ eyght lyke wise by his Apostolique authoritie, absolued all the from their fidelitye, othe, and promise, which they haue made & owe to their heades, rulers and gouernours, being now excommunicate, streyghtly charging to shew the no obedience or loyaltye, till they haue made satisfaction. In the yeare, &c. 1186. *Ibidem. Cap. Nos sanctorum.*

The pope deposeth Princes.

Pope *Zacharias* (as Pope *Gelasius* writeth to *Anastasius* the Emperoure) dyd depose from hys kyngdome the kyng of Fraunce, not so greatly for hys euill behauiour, as ꝙ he was vnprofitable to so greate a power: and placed in hys roume *Pipine* father of *Charles* ꝙ Emperour: and absolued and made free all the Frenchmen from the othe of theyr fidelitie vnto the king: which thing holy Church many tymes doth of her authoritye, as in deliuerying the Souldi-

ours

oures from the bonde of their othe, whiche they haue made to their Emperoure and Captayne. Thys thyng also holy Church practiseth of those bishops, which by the Apostolyke authoritye are deposed and put downe from their pontifical degree. *Ibidē, cap. Alius.*

Practise.

In the Councel *Chalcedonense* it was decreed, ỹ whosoeuer attempteth to spoyle, to robbe, to destroye, to dissolue, &c, any monasterye or Abbay: the same should be excommunicate and vtterly banyshed from ỹ Kingdome of God, so ỹ no goodnesse eyther of Fayth, or of workes shall profyt hym vnto saluation, forasmuch as he hath destroyed the way of so noble and wholesome a lyfe. *Lib. Concil. Carrantza.*

Destroyers of Abbeies, excommunicate.

In the councell *Laterane* it was determined, ỹ al they, which being either forbidden, or not sente, presume & take vpō thē eyther publiquely or priuately ỹ office of preaching wt̄out ỹ authority of ỹ pope, or of some Catholike bishop, shoulde be excommunicate: and if notwithstandyng they goe forth, and will not cease, that then some other punishmente agreable to theyr disobedience

Preachers not authorised by the Pope or some bishop, accursed.

shalbe exercised vpon them. *Lib. Concil.*

In the councel *Toletane* it was agreed, ỳ if any noble mã do spoyle a prieste, or any poore man, or religious person, and ỳ Bysshop shall commaund hym to come vnto hym, ỳ the cause maye bee heard, & he refuse to come: letters shall be sẽt throwe out al bishops one to an other, which shall declare to al ỳ countreyes round about, ỳ that man is excommunicated and is so to bee reputed & taken, til he hath shewed hys obedience to the ordinary, and made restitution. *Cauſ. 24. Quæſt. 3. Capit. Si quis de polentibus.*

No man ought to be excõmunicate before his matter be knowẽ.

In a councell holden at *Paris*, it was ordayned ỳ no prieste shoulde excommunicate any man, before ỳ cause be euidently proued, and openly knowen. *Ibidem. Cap. de illicita.*

Paiment of tythes.

In the councell *Rothomagenſe*, it was decreed, ỳ all manner of tythes should bee payde to the Prieſtes, both corne, Haye, Fruite, Oxen, Shepe, Goates, &c. (For all tythes are sanctifyed to the Lorde.) And forasmuche as many are stubborne and disobedient, and wil not truely and faythfully pay their tithes,

as

as they ought to doe: it was ordayned in that Councell, that all suche as will not pay them, shoulde be admonished once, twice or thrice according to the commaundement of the Lord. If they will not then amende, that they shall then be excommunicate and accursed, till they haue made due satisfaction and sufficient recompence. *Caus.* 16. *q.* 7. *cap. Omnes decimæ.*

The manner and fourme of *Excommunication.*

THe twelue Priestes must stand about the Bysshop, and holde burnyng candles in their handes: which candles at the latter ende of the curse or excommunication they must throw downe vpon the grounde, and treade them vnder their feete. Afterward letters must be sent roũd about vnto Parishes, containing the names of them that are excommunicate, and also the cause of their excommunication. *Caus.* 11. *quæst.* 3. *cap. Debent.*

In concilio Arausicano we reade these wordes: we folowing the canonical ordinaunces, and examples of the holy

fathers, do vtterly sequester and banish by the authority of God and the iudgement of the holy Ghost, al violatours, disturbers, hinderers, and destroyers of Gods churches, frō the lap of holy mother Churche, & from the company and felowship of al christianitie, vntil they repent, amend and satisfie the Church of God. *Ibidem. cap. Canonica.*

The manner of reconciliation of *them that were excommunicate.*

When any man ỹ is accursed or excōmunicate, is penitēt & sorry for his sinne, & desireth forgeuenesse, & promiseth to amende: the Bishop ỹ did excōmunicate him, shall come before the church doore, and vii. prestes with him, shall stande round about him on euery side. And if the person ỹ is excommunicate, fal flat downe on the grounde, and asketh forgeuenesse, promising amendement: then shall the Bysshoppe take hym by the ryght hande, and leade hym into the Church and restore him to the christen congregation. Afterward they shal sing the seuen penitentiall Psalmes, with

these

those prayers, *Kirie eleyson* and *Pater noster*, & *Saluum fac seruum &c.* With this collecte: *Presta quesumus domine huic famulo tuo dignum penitentie fructum: vt ecclesie tue sancte, a cuius integritate aberrauerat peccando: admissorum veniam consequendo, reddatur innoxius. Per Christum dominum nostrum. Amen.*

Whiche is thus Englished: Graunte we beseche thee O Lord to this thy seruaunt, the worthy fruite of repentaūce that he obtaynyng forgeuenesse of his sinnes, maye be restored pure and faultelesse to thy holy Churche, from the integritye and pureneſſe wherof throwe sinne he had wandred and gone astraye. By Christ our Lord. So be it. *Causa. 11. Quest. 3. cap. Cum aliquis.*

Of penaunce.

POpe *Nicolas* the firſte appoynted that this shoulde be the penaunce of hym y hath slayne his mother. First by y space of an whole yere he shall not be suffered to come into the Churche, but he shall stande before the church dore prayinge & beseching god continually to forgeue hym so hayinous

The penaunce of hym that hath slayne his mother.

horri-

horrible a sinne. Secondlye, when the one yeare is ended, he shal haue licence to come into the Churche, and to stand among ỳ hearers, but he by no meanes shalbe suffred to come vnto the communion or Sacrament of the bodye and bloud of Christ. Thirdly, whē the third yeare is once past, he shall be admitted vnto the holy communion. &c. All this time he may eate no flesh, nor presume to drincke wine, excepte it be on solēne feastes and sondayes, and from Easter vnto Whitsonntyde, And whensoeuer he will take any tourney, he maye not ryde, but go on foote. He maye not go vnto the warres, excepte it be to fyght agaynst the paganes.

He must also euerye weeke faste three dayes, & eate no meate till it be night. &c. In the yeare. &c. 871. *Caus. 33, tract. de pœnitentia, cap. Latorem præsentium.*

What opinion of mariage has this Pope, thinke ye.

Pope Siricius made a decree, that those, which are penitents may not in the tyme of their penaunce, mary, nor exercise ỳ worke of mariage lest they shoulde be counted as dogs returnyng vnto their vomit, or as sowes, which beyng cleane washed walowe & tomble

them

themselues again in the mire puddels. In the yeare of our Lorde. 389. *Caus. 23. quæst. 2. Cap. De his vero.*

Pope Leo the first notwithstandyng of his great fauour and singular goodnes, graunteth to al such as are already maried, that they euen in the time of their penance, may lawfully enioy the libertie of matrimony, lest peraduenture while they abstaine from ỹ which is lawfull, they shal fall into the daunger of that which is vnlawfull. In the yeare. &c. 444. *Ibidem. C. Audiuimus.*

A Pope more reasonable.

The same decree also Pope Leo the thirde made, declaryng that it is more tollerable, and may better be suffered, that a yonge man euen in the time of his penance to auoyd the daũger of incontinency, do ioyne vnto him a wyfe, than he should incurre and fal into the sinne of fornicatiõ. In doing this, saith he, it semeth that the matter whiche he hath done, is venial and pardonable, so that he knowe none other, besides hys owne wife. Notwithstanding, saith he, in speakyng thus we make no law, but we shewe, what is more tollerable. In ỹ yere. &c. 817. *Ibidem. cap. In adolescentia.*

Note how loth the Popes are to go from their olde. Mumsim⁹.

Pop

A foolishe diuine of so lowse a head

1. Cor. vii.

Pope Gregorye the fyrste ordayned this to be the penaunce of the maryed man, that he shall not enter into the Churche before he hath purified and washed himselfe with water, if he haue had the knowledge of his wiues body, and geuen her (as the Apostle saith) the due beneuolence. In the yeare of oure Lord. 590. *Caus. 33. Quæst. 4. cap. Vir cum propria vxore.*

The penaunce of them, that are negligent about the Sacrament of the Altare.

Pope *Pius* the fyrste made a decree, that if through the negligence of the priest any of the bloud (he meaneth the Sacrament of Christes bloude, as the exposytour doth declare in the same place) do drop down vpon the ground, the Priest shall lycke it vp with hys tounge, &c. and he shall do penaunce for that faulte foryte dayes, &c. In the yeare of our Lorde. 147. *De consec. dist. 2. cap. Si per negligentiam.*

Beholde hys curiositye.

In the Cautels of the Masse, we rede thus: If through negligence there droppe downe any thing of the bloude vpon a bord that sticketh to the earth: let it be lyckt vp by the Priest with hys tounge and the place of the borde scraped, and the scrapyng brent in the fire.

fire: and let the ashes be layd vp beside the altare with the reliques, and let hym to whome that happened, do. xl. dayes penance. If the chalice drop vpon the altare, let the droppe be supte vp, and let hym haue iiii. dayes penance But if the drop came thorow vpon a linnen cloth vnto an other thinge: let him haue. iiii. daies penance. If it come thorowe to the thirde thinge: let hym haue. ix. dayes penaunce. In a drop of the bloud come thorowe to the fourth thynge: let him do penaunce, twenty dayes. And as for the linnen geare, that the droppe hath touched: let the preest or deacon wash them, the chalice being set vnder, and let the washing be kept with ỹ reliques. Itē, if a mā by any chaūce of glotony, do spue out ỹ sament: the same spuyng must be brent: and the ashes ought to be layde vp byside the altare. And if he be a clarke, a Religious man, Preest or a deacon: let hym do forty dayes penance. A Bishop lxx. dayes, a lay man. xxx. dayes. But if he did spue by reason of infirmitie, let him do penance. v. dayes. Who so doth not kepe the Sacramēt, sol ỹ a mouse or

an other beast eateth it, let hym haue. xl. dayes penance. But who so looseth it, or if a part of it fall, and be not found: let hym do penaunce. xxx. dayes. The same penance semeth the Pope fit to be worthy of, by whose negligence the consecrated hostes do putrifie. Upon the sayde dayes must the penitent faste and abstaine from the communion and from celebration.

The penãce of the Clergy conuicte of great faults

Pope *Innocent* the third decreed, that they which be of the clergye, beyng founde gilty of theste or of any other great faultes, shoulde on this maner be punished. First, they shalbe degraded. Secondly, they shalbe depriued of all their ecclesiasticall promotions. Thirdly, they shall be strayghtly kept in some monastery, there to do penance al their lyfe time. *Lib. Cõcil. Decret. Gregorii, de pœnis. tit. 36 cap. Tuæ discretionis.*

Penaunce dispensed with.

In the Councell *Triburiense* it was ordayned, that if any were enioyned penãce to eate nothing but bread certain dayes and could get no bread to eate: it should be lawfull for them to eate fish, leekes, or any such kynd of meat, seyng the necessitie doth so require. Prouided

alway,

alway, ỳ they eate not those meates for pleasure sake, but for the sustentation of theyr hungrye bodyes. *Decret. Gregorij. 9. Libro. 5. de penet, et remiß. Tit. 18. Cap. Licet.*

In a certayn general councel it was decreed, ỳ at the least once in the yeare euery person both of mankynde and womã kynde being of reasonable age and sufficient discretion, shuld priuately confesse hys synnes to hys own Curate, and to the vttermost of hys power fulfyll all suche penaunce, as hys Ghostly father hath enioyned hym. *Ibidem. Capit. Omnis vtriusque sexus. Libro. Concil.*

Penaunce enioyned of the ghostly Father.

In the eyght Synode it was agreed, ỳ suche penaunce shoulde be enioyned of ỳ ghostly father to his ghostly childe as is agreable to the qualitie and quãtitye of sinne. *Cauſ. 26. Quæſt. 7. Capit. Proqualitate.*

A rule for penaunce.

In the same Synode it was also determined, ỳ the priestes shuld haue authoritie and power, to enioyne what penaunce they wuld, and for how long a tyme, and after what sort. *Ibidem. Ca. Hoc ſit poſitum.*

A greate priuilege.

Of Absolution.

A reasonable order.

Pope *Gelasius* the first ordayned, that if a man were vniustlye excommunicate & accursed, he shoulde not regard it, nor yet go aboute to seke absolution from that sentence or censure, which was vniustlye layde vpon hym. In the yeare, &c. 494. *Caus.* 11. *Quæst.* 3. *Cap. Cui est.*

Note this well.

Pope *Gregorye* the first affyrmeth, that the priest can absolue no man, except God hath absolued him first: alleging the historye of *Lazarus*, whom the Lord raised vp vnto life, before he cõmaunded his Disciples to loosen hym, and to set hym at libertye. In the yere of oure Lorde. 590. *Ibidem. Cap. Tunc vera est absolutio.*

Ioan. xi.

Pope *Nicolas* the first ordayned, that the Byshop of Rome might absolue men from their lawfull othe, promyse, & fidelitie made to princes, seing that it lyeth also in his power to depriue kings and Emperours of their kingdomes & dignities. In the yeare, &c. 871. *Caus.* 15. *Q.* 7. *Cap. Autoritatem.* The same readest thou also in that Canõ following, which beginneth. *Alius item.*

Sed perquã regulam.

Pope

Pope *Gregorye* the fyrſt made a decree, ẏ no Prelate ſhuld lightly forgeue & abſolue men frō thoſe ſinnes, ẏ they haue committed againſt God. The offences committed agaynſt vs, ſaith he, we may eaſely forgeue: but the ſynnes which are done agaynſt God, we maye not releaſe without great diſcretion, & penaunce doing. In the yeare, &c. 590. *Cauſ.* 23. *Quæſt.* 4. *Cap. Si is qui.*

A decree not to be deſpiſed.

In the councell *Carthaginenſe*, it was decreed ẏ the perſon which ſhoulde bee abſolued, ſhould mekely and reuerently knele downe to take the abſolution: and ẏ the Prieſt ſhould laye hys hande vpon hys ghoſtly childes head, when he abſolueth hym. *Cauſ.* 26. *Quæſt.* 7. *Capit. Sacerdos. Libro. Concil. Martinus. frater.*

Abſolution muſt be receaued knelyng.

Certayne fourmes of Abſolution.



OUR Lord Jeſus Chriſt, whiche hath full powꝛer to abſolue, he moughte abſolue thee, And I by the authoꝛitye of him, & of ẏ holy Apoſtles Peter and Paule, and of oure Mother holye Churche, and by

the authoritie ẏ is committed vnto me in this behalfe, as much as I can, and am bounde to absolue thee, do fyrst of al absolue thee from the bond of ẏ lesser excommunication, if thou be fallen into it. I absolue thee also from ẏ fault of companye kepyng with excommunicate persons, if thou haue nede: and by the same authoritye I absolue thee from all thy synnes, mortal, criminall, and veniall, being confessed vnto me. I absolue thee also frō all other sinnes forgotten, confessed, committed, and neglected, as much as I can, & so farre as my dutye is, in ẏ vertue of our Lord Jesu Christes passion, and in ẏ blessing of the father, and of the Sonne, and of the holy Ghost. *AMEN.* And the very passion of our Lorde Jesus Christ, & the merites of all he Saintes and shes Saintes, and all the passions of ẏ holy Martyrs, and the suffrages of ẏ church Militante, and the remissions of the same, and also the pardons, prayers, & pilgrimages, & whatsoeuer good dedes besydes all other faythfull Christians haue wrought: Agayne, the fastynges, almosse deedes, and the workes of mer-

cye

eye whiche thou haste done, or shalt do, or entendest to doe: moreouer whatsoeuer tribulation thou haste pacientlye suffered: all thys I geue vnto thee for the satisfaction of thys penaunce that I haue enioyned thee: and vnto the furtheraunce and helpe of the remission and forgeuenesse of al thy synnes, and vnto the deliueraunce from the paines of hell and purgatorye, whiche thou haste deserued for thy synnes: and vnto ꝯ obtayning of grace in this present world, and euerlasting life in the world to come. *Amen.*

An other fourme of Absolution.

OUr Lorde Jesus Christ, whiche created & redemed thee, mought absolue thee. And I by the authoritie, which I haue of hym, as muche as lyeth in my power according to my dutye, I doe absolue thee from all bondes of the lesser excommunication, if thou bee bounde: and I restore thee to the holy Sacramentes of the church, if thou haue nede. Agayn, I absolue thee from all thy synnes confessed and forgotten, mortall and veni-

all, with al theyr circumstaunces. The passion of oure Lorde Jesu Christ, and all the good dedes that thou hast done, or shalte doe: and all the aduersitye and troubles, whiche thou haste suffered, or shalt sufferr, myght be vnto thee for penaunce and remission of thy sinnes, and for the encrease of Goddes grace. In the name of the Father, and of the Sonne, and of the holy Ghost. *Amen. Ex Speculo confessorum Fratris Bartholomæi de Chaimis.*

An other fourme of Absolution.

By the authoritye of God, and of ỹ blessed Apostles Peter & Paule, and by ỹ authoritye of the Churche of Rome cõmitted vnto me, and graunted vnto thee, I absolue thee from all sentence either of the greater or lesser curse, and from all suspension and interdiction, if thou be bounde with any of them. And I restore thee to the vnitie of the faythful, and to ỹ holy Sacraments of ỹ church: and by the same authoritye committed vnto me: I absolue the from all thy synnes confessed, contrite, and forgotten.

ten. Item, by the authority of God and of ỳ blessed Apostles Peter and Paule and of ỳ Churche of Rome, yea, and also by the authoritie of oure Lorde the Pope the high Byshop committed vnto me in thys behalfe, and so muche as I am bounde and able to doe: (if thou dye at thys tyme) I absolue thee from all the paynes due vnto thee in purgatorye for ỳ faultes and offences, which ỳ haste committed agaynst God: and by all ỳ authoritye ỳ I haue, I restore thee to the innocencie, wherein thou were, when thou were baptised. But if ỳ doe not dye at thys tyme, I reserue the full pardon graunted to thee of oure Lorde the Pope, tyll thou dye. In the name of the Father, and of the Sonne, and of the holy Ghost. *AMEN*
Ibidem.

An other fourme of Absolution.

ALmightye God haue mercye on thee, & forgeue thee al thy sinnes, & bring thee vnto euerlasting life *AMEN*

The almighty & merciful Lorde geue

vnto thee indulgence and absolution of al thy sinnes. *AMEN.*

The almightye father, ỳ Godly and merciful Lord mought geue vnto thee, indulgence, absolution, and remission of al thys synnes. *AMEN.*

Most dere brother. The greatest and byghest penaunce is, to be sorye for the sinnes committed, and to repent, and to beware and to take heede that thou sinne no more. For the wholesome penaunce at thys present, thou shalt say, iii. Pater nosters. iii. Aues, & a Crede: or thou shalt say the Psalme of mercy called *Miserere mei deus*, knelyng vppon thy knees before ỳ blessed sacramente of the altare, or ỳ shalte cause ỳ Masse of the fiue Woundes of our Lorde Jesus Christ to be song or sayde for thee, or thou shalt go thys or ỳ pilgrimage, gyld thys or ỳ Image, &c. This penaunce and the merite of the passion of Jesu Christ, and al the good dedes ỳ thou hast done, or here after shalte doe, might profyte thee, and stande thee instead for the remission of al thy synnes And our Lord Jesus Christ by his holy & moste pitiefull mercy might absolue

thee.

thee. And I absolue thee frō ỹ sentence of the lesser excommunication or curse, if thou be fallen into it, and also from all thy sinnes. In the name of the father, and of the sonne, and of the holye ghost. Amen. *Ex institutione seu Alphabeto sacerdotum.*

A speciall note of the Papistes *concerning Absolution.*

ABout Absolution is to be cōsidered the due or proper & perfect forme. In that note, ỹ as euery Sacrament hath his proper forme: so in like manner hath the Sacrament of penance, which is this: *Ego te absoluo*. That is to say. I geue thee, and bestowe vpon thee, the Sacrament or ministery of Absolutiō. It doth not importe, as some falsely reporte: *Ego te absolno: id est, absolutum te astēdo.* I absolue thee, that is, I declare vnto thee, that thou art absolued. For so should it followe, that in the Sacramentes of the newe lawe, there should be nothing but a shewyng or signification: whiche is false, bicause ỹ the Sacramentes of the new law do not only

figure and signifie, as the Sacraments of the the law, but they also conferre & geue truly and effectually the thynge, whiche they figure and repzesente. *Ex speculo confes. Bartholo. de Caimis.*

The forme or manner of byddyng *the beades on the Sonday in the Popish parishe Churches, taken out of the English Festiuall.*

Pope.

YE shal knele downe on your knees, & lift vp your hartes, makyng your prayers vnto almightie god, for the good state and peace of al holy church, ỹ god maintayne, saue, and kepe it. ¶ For our holy father the Pope with all his true college of Cardinals, that God for his mercy them maintaine and kepe in the right beleue, & it holde and encrease, & al misbeleue and heresy he lesse and destroy. Also ye shal pray for the holy lād, & for the holy crosse, ỹ Jesu died on for the redemption of mās soule, ỹ it come into the power of Christen men the more to be honored for our prayers. Also ye shall pray for all Archbishops and Bishops,

The colledge of Cardinals.

Holy lande

Holy crosse

Bishops, & in especiall for the Archebishop of Cauntorburye our Metropolitane, & for the Bishop of N. our Diocesan, that God of his mercye giue thē grace, so to gouerne and rule holye Church, ỳ it may be to the honour and worshipp of him, & saluation of our soules. We shall also prayye for Abbotes, Priors, Monckes, Chanons, Friers, & for al men & women of religiō, in what order, estate, or degree ỳ they stand in, from the highest estat vnto the lowest degree. We shall also pray for all them that haue charge & cure of Christē mēs soules, as curates, persons, vicares, priests, & clerkes, and in especial for the person & the Curate of this Churche, & for al ỳ Priests & Ministers that seruen therein, or haue serued therin. And for all them that haue taken anye order, that GOD gyue them grace well to keepe and obserue it, to the honour of God, and helth of their soules. We shal also prayye for the vnitie and peace of all Christen realmes: and in especiall for the good state, peace, and tranquilitie of this Realme of Englande. For our liege Lorde the Kynge, that God for

Bishops.

Abbots, Priours, mōks Chanons, Friers, nūnes. &c. Curates Persons. Vicares, Priestes, Clarks. &c

for his grace & mercy send him grace so
The king. Quene. &c. to gouerne, and rule this realme, that
God be pleased and worshipped, and
to the profit and saluacio of thys land.
Also ye shall praye for our liege Ladye
the Queene, my Lord the Prince, and
all the noble progeny of them: for all
Duke, Earles, Barons. &c Dukes, Earles, Barons, Knights, and
Squiers, and of other Lordes of the
Kynges Councel, which haue any rule
and gouernaunce in this lande, ỹ God
giue them grace so to councell, rule, &
gouerne, that God be pleased, the land
defended, and to the profite and salua-
tion of all the realme. Also ye shal pray
for the peace both on the lande, and on
the water, that God graunt loue & cha-
ritie among al Christen people. Ye shal
Parisheners. also pray for all our Parisheners whe-
ther they be, on land, or on water, that
God saue them from all manner of pe-
rils: and for all the good mē of this pa-
rish, for their wiues, children, and mei-
True tithers. Tillers. ney, that God them maintaine, saue &
kepe. Ye shall also pray for all true Ti-
thers, that God multiply their goodes
and encrease. For all true Tillers that
labour for our sustenaūce, that tille the
earth:

earth: and also for all the graines and fruits, that bene sowen, set, or done on the earth, or shall be done, ẏ God sende wedering, ẏ they may growe encrease and multiply to the helpe and profit of all mankind. Ye shal praye for al true Shipmen, and Marchauntes, where ẏ euer they be, on land, or on water, that God kespe them from all perilles, and bring them home in safetie with their goodes, shippes, & marchandise, to the helpe, comfort, & profit of this realme. Ye shall also praye for them that finde anye lyght in thys Churche, or giue any bequeste, Bell, Chalice, or Vestimēt, Surplesse, Altar cloth, or Towel, Landes, Rentes, Lampe, or Light, or any other adornimente, wherby Gods seruice is the better serued, susteined, & maintayned in reading & singing: And for all them, that therto haue counceiled, that God rewarde and yelde thē at their most nede. Also ye shall praye for al true pilgrimes and Palmers, ẏ haue takē their waye to Rome, to Jerusalē, to S. Caterine, or to S. James, or to any other holy place, ẏ God of his grace giue them time and space wel for to go and

Shipmen. Marchāts

Benefactors of the Churche.

Pilgrimes and Palmers.

and to come to the profite of their lyues and soules. Ye shall also praye for all them that bene sicke or diseased of this parish, that God send to thē helth, the rather for our prayers. For the women that bene in our Ladyes bandes & with childe in this parishe, or in any other, that God send to thē faire deliuerraunce, to their children, ryght shape, name, & christendome, and to the mothers, purification: and for al them that would be here, and maye not, for sickenesse, for trauaile, or any other leful occupation, that they may haue parte of all the good deedes, that shall be done in this place, or in anye other. Also ye shal pray for thē that bene in good life, that God them holde long therin: and for thē that bene in debt or deadly syn, that Jesu Christ bring thē out thereof the rather for our prayers. Also ye shal pray for him or her, that this day gaue the holy bread: for thē that first began, & longest holde on, that God reward it thē at the day of dumme: & for all them that do wel, or say you good, that God yelde it thē at their nede: & for thē that other would, that Jesu Christ amende them

Sicke persons.

Women in our Ladies bondes.

The holye bread giuer

them. For al these, & for all Christē mē & women, ye shal say a *Pater noster*, and an *Aue. Deus misereatur nostri. &c. Gloria patri. Sicut erat. Kirie eleyson. Christe eleyson. Kirie eleyson. Pater noster. Pater noster. Et ne nos. Sed libera nos. Ostende nobis domine. Sacerdotes tui induantur. Domine saluū fac regem. Saluos fac seruos. Saluum fac populum. Domine fiat pax. Domine exaudi. Dominus vobiscum. Oremus. Ecclesiæ tuæ quæsumus domine. Deus in cuius manu. Deus a quo sancta. &c.*

While the Priest is saying the aforesaid Orysons, he shall stand with his face Eastward, and looke vnto the high altare. When he hath once done, he shal turne hym againe to the people, and speake vnto them on this manner.

FVrthermore ye shal pray for al Christen soules: for Archbishops and bishops soules: and especially for all that haue bene Bysshoppes in thys diocesse. And for all Curates, Persons, and Vicares soules, and in especial for them þ haue

Prayng for soules departed.

haue bene Curates of this Church: and for the soules that haue serued in thys church. Also ye shall pray for the soules of all Christen Kinges, and Queenes, and in especiall for the soules of them, that haue bene Kynges of this Realme of England: And for all soules, that to this Churche haue geuen, booke, bell, chalice or vestimēt, or any other thing, by the whiche the seruice of God is the better done, and holy Church worshipped. Ye shall also pray for your fathers soules, for your mothers soules, for your Godfathers soules, for your Godmothers soules, for your brethrē and sisters soules, for your childrē soules, for your kindred soules, and for your frēds soules, and for al the soules, whose bones rest in this Church or churchyarde or in any other holy place, & for all the soules that we bene bound to pray for. But specially ye shall pray for ỳ soules that bene in the paynes of Purgatory, there abyding the mercy of almightys God: and in special for them that haue most nede and least helpe, that God for his endlesse mercy, lesse & minishe their paynes by the meane of our prayers, &

bring them into his euerlasting blesse in heauen. And also for the soule of. N. or of them ỹ on such a day in this weke we shall haue the anniuersarye. For thes, & for all Christen soules, ye shall deuoutlye of your charitie, and with a good heart say a *Pater noster*, & an *Aue*.

Now shal the priest againe turne eastward, and say, *De profundis clamaui, &c*, with this collecte.

OREmus. Absolue quesumus domine animas famulorũ tuorum, Pontificum, Regum, Sacerdotum, Parentum, Parochianorum, Amicorum, Benefactorum nostrorum, & omnium fidelium defunctorum ad omni vinculo delictorum, vt in resurrectionis gloria inter sanctos & electos tuos resuscitati, respirent, Per Christum dominum nostrum. AMEN.

Which is thus Englished.

LEt vs pray. Absolue, we beseech thee O Lorde, ỹ soules of thy seruauntes, our Bishops, Kinges, Priestes, Fathers and Mothers, Parishoners, Frendes, Benefactours, and of all the faithfull ỹ are departed, from euery bonde of sinne, that thei being resuscitate or raised vp in ỹ glorie

of the resurrection, maye liue among ỹ saintes and chosen people. Whosowe Christ our Lord. So be it.

A shorter forme or manner of bidding the beades.

MAsters and frendes, as for holy dayes and fasting dayes ye shal haue none thys weke, but ỹ ye maye doe all manner of good workes, ỹ shall bee to the honoure of God, and ỹ profyt of your owne soules. And therefore after a laudable consuetude, and a lawfull custome of our mother holy Churche, ye shal knele downe mouyng your heartes vnto almightye God, and makyng your speciall prayers for the .iii. estates concernyng all Christen people: that is to saye, for the Spiritualtye, the Temporaltie, and ỹ soules being in the paynes of purgatorye. First for our holy father the Pope with all hys Cardinalls: for all Archebyshops and Byshops, and in especiall for my Lorde Archbishop of Cantorbury your Metropolitane: and also my Lorde Bishop of this dioceſſe. N. and in generall for all persons, vicares, & parishe

The three estates of holy church.

parishe preests hauing cure of mannes soule, with the ministers of Christes church, as wel religious, as not religious. Secondly, ye shal pray for ỳ vnitie and peace of al Christen Realmes, and specially for the noble Realme of England, for our soueraigne Lord ỳ King, for the Prince, for my Ladye ỳ Kinges Mother, with all their progenye: and for al ỳ Lords of ỳ councel and al other of the nobilitie, whiche dwell in the countreyes hauing protection and gouernaunce of ỳ same, ỳ almightie God may sende them grace so to gouerne & rule the lande, ỳ it maye bee pleasing vnto almightye God, wealth and profyte to the lande, and saluation to their soules.

Also ye shall praye for all those that haue honoured the church wyth light, Lampe, Vestmente, or Bell, or with any ornamentes, by the whiche the seruice of almightye God is the better maintayned and kepte. Furthermore ye shall praye for all true trauailers, & tillers of the earth, ỳ trulye and duelye done their dutye to God & holye

church, as they be bounde to do. Also ye shal pray for al manner of frutes, ỹ be done vppon the grounde, or shal be, ỹ almighty God of hys greate pitye and mercye maye sende suche wederynges, ỹ they maye come to the sustenaunce of man. Ye shall praye also for al those ỹ be in debt or deadly sinne ỹ almighty GOD maye geue them grace to come oute thereof, and the soner by our prayer. Also ye shall praye for all those, ỹ bee sicke or diseased, eyther in bodye or in soule, ỹ almyghtye God maye sende them ỹ thing whiche is moste profitable, aswel bodilye as ghostly. Also ye shall praye for all pilgrimes and Palmers, ỹ haue taken the waye to Rome, to S. James or Jerusalem, or to any other place, ỹ almighty God maye geue them grace to go safe, and come safe, and geue vs grace to haue parte of their prayers, and they parte of oures. Also ye shal praye for ỹ holy Crosse, ỹ is in the possession and hands of vnryghtful people, ỹ almighty God may sende it into ỹ possession of Christen people, when it pleaseth vym. Furthermore I commit vnto

your

your deuoute prayers, all women ẏ be in our ladyes bondes, ẏ almighty God may sende thē grace, ẏ childe to receaue ẏ sacrament of baptisme, and ẏ mother purification. Also ye shall praye for the good man or woman, ẏ thys daye geueth bread to make the holy lose: and for all those ẏ fyrste began it, and them ẏ longest continue. For these and for al true Christen people, euery man and womā say, a *Pater noster*, & an *Aue*. *Deus misereatur nostri, &c, cum Gloria patri, &c.*

Thirdly, ye shal pray for your frends soules, as your fathers soule, your mothers soule, your brethrens soule, your sisters soule, your Godfathers soule, your Godmothers soule, & for all those soules, whose bones rest in this church, or Churchyards or in any other holye place, & for al ẏ soules being in paines of purgatorye: but specially, and aboue al, for those soules, whose names be accustomed to be rehearsed in ẏ beadrolle as I shall rehearse them vnto you by ẏ grace of God, &c. For these in speciall, and for all other in generall, that it is needefull to praye for: for euery man and woman saie a *Pater Noster* and an

Aue. De profundis, &c, cum Oremus: & Absolue quesumus, &c.

The general sentence taken out of the Englyshe Festiuall.

The generall sentence red foure tymes in the yeare.

GOod men and women I doe you to vnderstande, ỹ we that haue cure of your soules, bee commaunded of oure ordinaryes, and by the constitutions & lawes of holy church, to shewe to you foure tymes in the yeare, in eche quarter of ỹ yeare once, when the people is moste plenarye in the church, the articles of the sentence: So ỹ not for our default, no man, nor woman fal therein. And if any be therin fallen, he may through the helpe of God almightye, and al holy church, with shrifte and penaunce, makyng good for his sinne, vprise, and hym amende. Wherefore I doe you to vnderstande, ỹ curling is such a vengeaunce takyng that it departeth a man from the blysse of heauen, from housel, shrifte, and all the Sacramentes of holye Churche, and betaketh hym to the deuill, and to the paynes of hell wythoute

What cursing is.

oute ende, but if he haue grace of hym to amende. But therefore see, ỳ no man, nor woman saye, that I curse them: For it longeth not to me, but to shewe the pointes and ỳ articles of the sentence of cursyng. For I doe you wel to wite: who se doth agaynste any of ỳ pointes, ỳ I shall shewe you: he is accursed in the deede doing of the Pope, Archebyshop, Byshop, and of al holy Church. And ỳ god almighty geue you grace, to kepe you out of cursing: listen and heare, and I shal thorowe ỳ helpe of God the father almighty, to you thẽ tell and shewe.

By the authoritye of God, ỳ Sonne and the holy Ghost, and hys glorious Mother and mayden oure Lady Saint Marye, and the blessed Apostles Peter and Paule, and all Apostles, Martyrs, Confessours, and virgines, and the halowes of God: I denounce and shewe for accursed all thoe that fraūches of holye Churche breake or distrouble, or beene agaynst the state of holy church, or thereto assente wyth deede or counceil. And also all thoe that deprive holy Churche of any ryghte, or make of

Enemies to holy church are fyrst accursed, as most greuous offendours.

holy

holy churche, any Laye fee, ỹ is halowed or sanctified. And all thoe ỹ withholde the rites of holy church ỹ is for to say, offringes, tithes, rents, or fredome of holye Churche let, or distrouble, or breake: that is to saye, if any man flee to the Churche or Churchyarde: Who so him out draweth, and al thoe ỹ therto procure or assente. And all thoe ỹ purchasen letters of any Lordes court, ỹ processe of righte maye not bee determined, nor ended. And all thoe ỹ the peace of ỹ land distrouble. And al thoe ỹ bloude drawe of man or woman in violence, or in vilonye, or make to bee drawen in Churche, or Churchyard, wherefore the Church, or Churchyarde is interdicted or suspended: and thoe ỹ be against right of our Lord the King: and al thoe that warre sustaine against the King wrongfullye. And all thoe ỹ be common robbers, rouers, or manslayers, but it bee themselfe defendyng And thoe that beene agaynst the great Charter of the kyng that is confyrmed of the Courte of Rome. And all thoe ỹ false witnesse beare wrongfye, namely in cause of Matrimonye.

in

in what court so it be, or out of court. And all that false witnesse bring forth in righte of Matrimonye for to destroye man or woman, or for to disherite any man of land or tenement, or any other cattell. And all false aduocates, that for mede put forth any false exceptions or quarels, through the which right of Matrimony, is fordone, or any other manner of right in steade of iudgement: and al thoe ẏ for mede, or fauour, or for any other encheson maliciously mã or womã bryng out of their good fame into wicked, or make them for to leese their worldly goods or honour: or them put wrongfully to their purgation, of the whiche was none before. And al thoe ẏ maliciously distrouble or letten the right presentement of holy Churche, there the very Patrone should present and all that therto procure with worde or deede, or with false enquest, or with other power. And all that maliciously despisen the maũdement of the kyng to take a cursed man fro the time, ẏ he hath lyen in cursyng. xx. dayes, & no remedie will seeke. And all those ẏ their liueraunce purchase a-

gaynſt the right of holy Churche. And that mede take for to diſtrouble peace, there loue ſhuld be, or charitie: or ſtrife maintaine with worde or dede: and till they haue yelded again their mede that they toke of them, they may neuer be aſſoiled. And al thoſe that hold houſes, mãners, gronges of parſons, vicares, or any other man of holye Churche againſt their wil, or their attorneis wil. And al thoe that any manner good moueable or vnmoueable awaye beare w ſtrength, or wrongfully away draw, or waſte: of the whiche curſing they may not be aſſoiled, til they haue made ſatiſfaction, to whom the wronge is done. And al thoe that any manner of goods with violẽce or malice beare out of holy Churche, ſtede or Abbeye, or houſe of Religion, whiche that therein is layde or done for warrandiſe or ſuccoure, or for to be kepte. And all thoe that therto procure or aſſent and all thoe that them maintayne or ſuſtayne: and all thoe that haue layde hande on prieſt or clarke with malice, but it be himſelfe defendynge. And all thoe, that Sarrazins Coũcels or helpe againſt Chriſten-

dome

dome. And all thoe that their childzen wzongfully father wittingly, oz their childzen wittē any other mā with malice. And al thoe ẏ wearry oz slea their generations, oz their childzen destroye with dzinkes, oz with any other crafte. And al thoe, that false money, clippe oz sheere them to aduauntage, to disceaue any man with. And all thoe that false the Popes Bull, oz counterfaite the Kings seale. And al thoe, that bye oz sel with false measures, oz false waights, that is to saye, to bye with one, & sell wᵐ an other. And all thoe, that false the kings standard, themselfe witting. And all thoe, that any testament distrouble, oz therto pzocure with wozde, oz with deede, wherefoze the deades will is not fulfilled. And all thoe that fozsweare them vpon the holydome willyng oz witting foz mede, oz foz hate foz to doe any man oz womā to lose their wozldly goods oz honoz. And all robbers, oz rouers openly oz pziuily by daye oz by night: oz any mans good steale, wherefoze they were wozthye to haue iudgemēt. And all thoe, ẏ withhold any mās good, that haue bene spered & ared foz

thzice

thrice in holy church, themself weting. And all those that distrouble the peace of holy Churche, or of the land: and all fellons, and thoe that them maintaine. And all false conspiratoures, & al false forswearers in assises, or in any other court. And al those ỹ any false plaints put forth against the fraunchise of holy Church, or of the king, or of the realme. And all those that offringes, that bene offred in holy Churche, or in any other sted within the prouince of Cauterbury, witholden & put away in any other place agaynst the wil of the parson, or vicare, or theyr attourney, in the parische, ỹ it is offered in. And al those that their goodes awaye geue for dread of death, in fraude of holye Churche or to forbeare their debts paying: & al those that such giftes take or therto helpe, or Councel, And all those that let or hinder prelates, or Ordinaries for to hold consistory Session, or chapiters, for to enquire of sinnes, & of excesse, in good amendemente of mans soule. And all witches, and all that on them beleue: & al heretikes, that belcue not in the Sacrament of the altare, that it is gods

owne

owne body in flesh and blond in forme of bread: and al other Sacraments that touchen health of mans soule. And all suglars, vsurars, that is to say, ỳ if any man or woman lend their catteil vnto man or woman for any auauntage to take by couenaũt more thã their own, and if there be any such found in town or citie, the citie or the towne should be enterdited by the old law, and nouther done their Masse, nor Sacrament vsed, til he were out thereof. And al thoe, ỳ withhold tithes or withdraw theyr tithes wittingly, or maliciously to the harme of holy Church, or tithes letten to be geuen of the goods, which ỳ bene commaunded to be geuen by the lawe of holy Church, ỳ is to say of al fruites of yardes, cornes, herbes that ware, fruites of trees, of all manner beastes ỳ be newing: of wolle, lambe: & these in time of yeare: of swannes, gees, dowes, duckes: of bees, hony, ware: of hay also as often as it neweth: of flare & hemp: of windmils, and of all manner mils: of all manner of marchaundise of chaffaryng men, and of men of craft. And all those that malitiously or wittingly a-

ny

ny other withhold, the which ought to be giuen to holy church, and thoe, that therto procure in word or in dede.

Modus fulminandi sententiam.

PRælatus *Alba* indutus cum ceteris sacerdotibus in ecclesia existentibus, cruce erecta, candelis accensis, stans in pulpito, pronuncient verba quæ sequuntur.

Whiche is thus in Englishe.

The manner of thundring the sentẽce.

THe Prelate hauyng on hys Albe with the other Priestes, that are in the Churche, the Crosse beyng lyft vp, and the candels lyght, standing in the pulpit, let them pronounce the wordes that folowe.

EX *authoritate dei, patris omnipotentis, & beatæ Mariæ Virginis, & omnium sanctorum, excommunicamus, anathematizamus, & diabolo commendamus omnes supradictos malefactores, Excommunicati sint, anathematizati. & diabolo commendati. Maledicti sunt in villis, in campis, in vijs, in semitis, in domibus, extra domos & in omnibus alijs locis, stando, iacendo, surgendo, ambulando, currendo, vigilando, dormiendo, comedendo,*

do,

do, bibendo, & aliud opus faciendo, & illos a luminibus & omnibus bonis ecclesie sequestramus, & diabolo damnamus: & in pœnis inferni animas eorum extinguamus, sicut extinguitur ista candela: nisi resipiscant, & ad satisfactionem veniant.

That is to saye. By the authoritye of God ỹ father almyghtie, and of the blessed Virgyne Marye, and of all Sainctes, we excomuunicate, we curse, and committe to the Deuyll, all the aforesayde malefectoures and euyl doers. Excommunicate mought they be, cursed and giuen ouer to the Deuill. Cursed be they in Townes, in Fieldes, in Wayes, in Pathes, in Houses, out of Houses, and in all other places, Standyng, Lighyng, Rysyng, Walkyng, Runnyng, Watchyng, Sleaping, Eatyng, Drinkyng, and whatsoeuer thynge they doe besydes. We sequester them from the thresholdes and all the goodes of the Churche and we giue them ouer to the Deuill. And let vs quenche their soules in the paynes of hell, as this candle is now quenched and put out, except they amende, and come vnto satisfaction.

Finis

Finita ſententia extinguat lumen ad terrorē, pulſatis cāpanis. That is to ſay.

When the ſentēce is ended, let him put out the candle to make the people the more afraide, and ring the belles.

In an olde written boke I find thus written. The Articles of the generall ſentēce muſt be read foure times in the yeare openly in the Churche before all the people, yea and that in the mother tong: that is to ſay, the firſt ſonday of Aduent, and the firſt ſonday of Lent, & Trinitie ſondaye, and on the ſondaye, whiche is within the Octaues of the Aſſumption of the bleſſed virgine Mary. And when the Prieſt hath read the Articles of ẏ general ſentence, let hym with all haſt put out the candle, which he holdeth in his hand, and with great violence caſt it away from him, ſaying:

In Popiſh Churches all thynges are in Latin beſydes curſyng.

☞ *Auctoritate dei patris omnipotentis, & filij, & Spiritus ſancti, & ſanctæ Mariæ Matris domini noſtri Ieſu Chriſti, & ſanctorū Apoſtolorum Petri & Pauli, & omnium Sanctorum, & ſanctorum Canonum, & noſtri Miniſterij, excommunicamus, anathematizamus, & a Sacramentis ſanctæ eccleſiæ, & a cōmunione corporis & ſanguinis domini noſtri*

stri Iesu Christi sequestramus omnes illos, vel illas, qui prænominati sunt. Et sicut extinguitur hæc lucerna hominum: ita extinguatur lumen eorum in secula seculorum, nisi ad emendationem & satisfactionem venerint. Fiat, fiat. Amen.

That is to saye.

By the authoritie of God the father almightye, and the Sonne, and of the holy Ghost, and of S. Marye the Mo of our Lorde Jesu Christ, and of ỳ holy Apostles Peter and Paule, and of al Saintes, and of the holy Canons, and of our ministerie, we excommunicate, we curse, and we sequester from the sacramentes of holy church, and frō ỳ cōmunion of the bodye and bloud of oure Lorde Jesu Christ, al those men or women, that are tofore named. And as thys candle, which mē vse, is quenched and put oute, so let their light be quenched and put oute worldes without ende, excepte they amende, and make satisfaction. So be it. So be it. *AMEN.*

The priest muste take hede, sayth the olde written boke, that he reade not on the forsayde sondayes the generall

sentence at masse time after ỹ Gospel, as certain vndiscrete prests do, by this meanes interrupting the masse: but he shal read it either immediatly after the aspersion or sprinckling of ỹ holy water, or els after the procession.

A Caueat,

Hereafter followeth a treatise of *the articles of the generall greater curse: found among other old bokes at Canterbury in the parishe church of* S, Paule, In the yeare, &c, 1562.

GOod men and women, it is ordayned by the councell of al holy church, fyrst of oure holy father the pope of Rome, and his Cardinalls, and by all hys councel: and sithen of al Archbyshops and Byshops, and by all the Clergye of holye church, ỹ euery man of holy churche, ỹ hath cure of mans soule, that is to say, persons, vicares, and paryshe prests, should shewe among hys parishoners foure tymes of the yeare, the articles that bene writtẽ in the generall sentence, that is to saye, the poyntes that longen to the greate curse. The one daye is the fyrst sondaye of Aduente.

The

The seconde day is the fyrst Sonday in cleane lenton. The thirde daye is the sondaye next after Whitsontide. And the fourth day is the next sonday after the Assumption of our Ladye. And the poyntes muste openly bee taught and shewed to the people, or leude men, ỳ they maye knowe the greate mischiefe and disease thereof, ỳ no man or womã should be perished for defaulte of learning, ne haue matter to excuse hem by. Wherefore ye shoullen vnderstande at the beginning, ỳ thys worde *Curse*, is thus much to say, as departing fro god and al good workes. Of two manner of cursing holy church telleth. The one is cleped the lesse curse. The other is cleped the more curse. That we clepen the lesse curse, is of this strength, ỳ euery man and woman ỳ falleth therin: it departeth hym froe al the Sacraments ỳ beene in holy Churche, ỳ they maye none of hem receaue, tyll they bee assoyled, for ryghte as a swearde departeth ỳ head or ỳ lyfe from ỳ body: right so as to saye ghostlich, Curse departeth mans soule fro god, & fro al good workes. The more curse is much worse, &

What this word curse signifyeth.

Two manner of curses.

The lesser curse.

The more curse.

is of this strength, for to departe a man fro God, and fro all holy church, and also fro ỹ company of all Christen folke, neuer to be saued by ỹ passion of Christ ne to bee holpen by the Sacramentes that bene done in holy Churche, ne to haue parte with any Christen man. Clerkes sayen, that a childe before that he is christened: it hath a wicked spirite dwelling within hym in hys soule: the whiche wicked spirite is halsed or coniured, or caste out of hym thorowe the prayer of the prieste before the churche doore, when it shall be christened. The which sacrament of baptisme is grounded in holy writ, and is beginning of al other sacramentes, and was verilich befokened in the passion of oure Lord Jesu Christ by water that ranne oute of hys side from hys harte, when al his bloud was agone & shed for our sakes. And so by sacrament of Christening he is ful made Christes childe, and he receaueth there parte of the passion of Christ, and part of all the Sacraments and prayers that beene done in holye churche. Also he receaueth parte of all good deedes, ỹ beene done among all

Christen

Chriſten people. And if he holde mekely the couenaunt, ẏ he maketh there to god: he may be ſure for to haue a dwelling place for euer in ẏ blyſſe of h- aue. But what tyme ẏ he treſpaſſeth ſo agaynſt the law of God, ẏ he falleth into curſe by ſinne, or ẏ he is worthye to be curſed of holy church: then he is departed from God, and al good works, till he come to amendment. And he is than deliuered againe to ẏ fende of hel for to put him for his ſinne into the payne of hell withouten ende, but he hyn amend & therof be aſſoyled or he hence paſſe. And therefore there is nothing in al this world, ẏ a Chriſten mā or woman ought ſo griſelich to dread, as for to fall into ſinne, ẏ bringeth him into the ſentenre of curſe: the which departeth him from God ẏ is his father, & from holy church that is his mother. Alſo as holy ſcripture or the lawe beareth witneſſe, Curſing is cleped the ſweard of holy church. For right as we ſeen, ẏ the ſtroke of the ſweard it ſleaeth and departeth the life fro the body: right ſo ẏ ſtroke of this ghoſtly ſweard, Curſing, departeth and doth away our

Lord God from man & woman, which is accursed: the which Lord God is life of her soules, & withouten him all her workes bene dead euermore after, but thei haue special grace of God for to amende hem here, ere they passe oute of this world. For as many Clerkes preuen, at ỳ day of dumme, would our lady S. Marye, and S. John Baptiste, & al saints ỳ bene in heauen knele down at once before ỳ blessed face of almighty God: they shoulden not in ỳ time thorowe the prayer of them all deliuer the soule of man or woman, ỳ dyeth in deadly sinne: For trulich it were expresselich agaynste the holy Gospell, where Christ sayth thus: that he shall trulich geue to euery man and womã, their ryghte there, as he hath deserued here. And if the day of dumme shall bee so harde to all thoe ỳ dyen in any deadly sinne: by al reason ful mythe harder shall it bee at ỳ tyme with all these, ỳ be founden openly cursed of God and of holye Churche. In thys perillous waye of dampnation beene all thylke men and women, that I shall speake of. And therefore I beseeche you, and

Note.

charge

charge you for the loue of god almighty and for the saluation of your soules, that ye vnderstand wel al these points. And if any of you fele hym giltye in any of all, ỳ he amende hym by sorow of hearte, shrifte, and penaunce, and that betimes.

Fyrst and formest we denouncen accursed all that holy Churche falsely depriuen of any ryghte or profyt, that it falleth to haue eyther by law writtten, or elles by good custome, whiche that hath bene holden and vsed of old time. And in thys poynte fallen three manner of folke. Fyrst all thoe ỳ stelen any Churchegoodes, in what place so that they bee done to kepe, or ells that stelen vnhalowed thyng oute of holye place, or thynges that beene halowed oute of place vnhalowed. And all thoe ỳ wittingly breaken or destroyen anye poynt of freedome that longeth to holy Churche. And thys is not alonely vnderstande of the fredomes ỳ longen generally to all holy Churche, but also of other speciall freedomes, which ỳ some church hath more thã an other, temporal or spiritual whether so it be.

The thyrd poynte is, ỹ al thoe bene accursed, that purchasen writtes or letters of any leude courte for to let the processe of the lawe of holy churche of causes ỹ longen skilfully vnto Christẽ courte, the which shoulde not be demed by none other lawe. All thoe also that breaken or distroublen the fraunches and the fredome of holy church. And al ỹ bene agaynst the peace and ỹ ryghte state of holy church, or therto assenten with worde, dede, or counsayle. And al ỹ malicyously birtuen holy churche of her right, or maken holy churche Laysee, ỹ is halowed and blessed. And all thoe that letten Archebyshop or Byshop, or any other ỹ hath iurisdiction and power by the lawe of holy Church that they may not visite her sugettes, or dare not vse her lawe for to amende the soules of hem ỹ they haue to kepe. And all thoe that falsely fleen awaye from one place to an other, that holye church may not chastyse them, ne rule thẽ as shye shuld. Also god & holy church accursen al thoe, ỹ layẽ hand in malice on preest or clerke, on man or woman learned or leude wtin church or church-

yarde,

yarde, or man or woman of Religion, but it be hemself defendaunt, so ỹ they may not els saue hemself: or els that it be in certaine pointes, that the lawe geueth licence: and all that therto procuren or mainteinen such dedes by coũsayle or strength. Also all yilke bene accursed that drawen out any mã or woman in violence out of holy Church to haue succour and helpe, or els out of any holy place that is halowed, but and it be in certaine poyntes, as the lawe geueth leaue, or letten them to haue sustenaunce the while they bene there. And also all thoe, that for malice or wrath of person, vicare, or preest, or of any other, or for wrongfull couetise of himselfe withholden rightfull tythes & offerings, rentes, or mortuaries frõ her owne parishe Churche, and by waye of couetyse falselyche agayne takynge to God the worsse, and to himself the better, or els turne hem into an other vse, than him oweth, or done him in other place after their owne will, so ỹ they be not done to the same place that they shoulde be: or let by worde or by deede any man or woman for to do her good

will and her deuotion to god and to ho
ly church. For all Christen mē & womē
ben hard bound vpō pain of deadly sin,
not onlich by the ordinaūce of mā, but
both in the olde lawe, and also in the
newe lawe, for to paye truliche to
God and holy church, the tithe part of
al maner encrease that they winnē tru
lich by the grace of god, both with her
trauel, and also with her craftes, what
so they be truliche gotten. Also the tith
part of al manner fisches, and foules, &
beasts both wild & tame And al maner
of frutes that growen out of the earth.
Also all that wittingly or wilfully ti-
then falsly, that is to say, that geuē not
to god and to holy church the tēth part
of euery winning lefully wonnen in
merchaundise, or in any other craftes.
Withdrawen onely the expense and the
costage that nedefully must be made a-
bout the thing, wherof the winning is
getten, not tithing the winning of one
marchaundise with the losse of another
And al tho, that of the fruits of ẏ erth,
or of beast, or any thing that neweth in
the yeare, geuē not ẏ tith wholy with-
outen any costage. Al those that falsly

tithen

tythen, taken to God the worse, and holden the better to her owne profyte agaynste the ordinaunce of Boniface sometyme the Archebyshop of Cantorburye: by the whiche ordinaunce thorowe oute the prouince of Cantorburye should be one manner arying of tythes in thys manner wise. Of all manner of frutes, of earbis of gardins wouten any manner of coste abating: of haye where euer it groweth, in greate medes or in smal, as ofte as it neweth. Of newing, of all manner of beastial, of calfe, or of lambe fro seuen vpwarde in the tenthe: and fro six downewarde for euerich of hem an halfe penye, but if the person or vicarye will abyde till another yeare, and tell thilke that leuen, and take the other beaste that folowseth. Of wulle ỹ is woren: of kellis fro purification of our Lady. Of milke al the while ỹ it dureth, as wel in winter as in sõmer, but if they will do gree therefore to the person or to the vicary for the profyte of holy Church. Of fyshing, of fouling, of veneson, of been, of all other good ryghtfully wonnen, ỹ newen by ỹ yere. Of profyt of milles, & weris of fyshing no cost abate, but to ỹ

verye

very value shall the tithe be payde. Of leselwys, communis, seuerelis, shall the tithe trulich be paide, after the number of the beestis or the dayes, as it is most profite to holy Churche. All werckmen & chapmen that wynnen on her crafts & on her marchaundise shulen trulyche paye her tythe to God, and to holye Churche. Also Carpēters and smithes, weyuers, and al other craftysmen, and all other hyred men and wimmen shulen tythen of ẏ they getten, but if they wulle geue any certaine therfore to holy Churche at the persons or vicaries wil. Also of foules, of calues, of pigges, of gees, of hennes, of flax, of hempe, of corns, and of all ẏ neweth by the yeare. Also of shriding of trees, and of al māner of vnderwoode woring or hewed. Also men of holy church mowen curse by name hem that wolen not paye her tythes, as it is writtin in many places of the lawe of holy Churche.

Also all thoe bene accursed by al holy Churche, that breaken or disturben the peace & the vnitie first of the kyng, and afterward of the realme, by power or by counsaile, by worde, or by deede,

or

or els by any other manner to casse, or imagine his death, or any other traitorie to him, or to the realme. And al tho. that falsly withholden his heritage, or any other right, that hym oweth lawfully to haue. Also all thoe that geuen mede, or els taken any manner gyftes for to let or disstrouble the pees, for to procure and make strike and debate among Christen people, where loue and charitie shoulde be in anye degree eyther more or lesse.

Also all thoe that falsen or counterfeyten the Popes Bulles, or his sealis, or anye other seal autentike. And all ỹ wittingly vsen suche false letters purchased or cõterfeted. And al thoe ỹ falsen & counterfeten the kings seal, or the kings mony, or clippen it, or make it lesse, or therto assẽt bicause of winning Also all ỹ falsen the kings standard, or vsen any false weights, or false yardes or elnes, or any false measures, ỹ is to say, to bye with one & sel with an other for to deceaue the cõmõ people. And al false conspirators, & beginners of false quarelis, & helpers therto. And al ỹ false lische forsweren thẽ vpon the holydom,

and

and yet knowen well that it is false, when they begin to sweare, namelishe in questes, or in assises, or in any other false causes. And all thilke that hiren such men, or maken to be hired, or procuren, or mainteinen thereto, or teachen hem thereto by worde or by dede, for to make a man lese hys good. And all that letten true cause or lawfull matrimonye, or heritage, or any testamente, to be discussed and ordayned. And all thoe, that for hate or for winning maken men lesen her cattell maliciously before any domesman in willing of vengeaunce. And all that purchasen writtes to outlawe anye man unwittingly in another shire than he woneth in, all that pursuen such writs, or procuren therto, or geuen counseile, consent, helpe, or fauoure, or ells haue firme or stable suche writtes in her name purchased. In selfe doing or consenting, they fallen into the greate curse. Also all false aduocates, that alegen any false exceptions or quarells in cause of matrimonye: and al ỹ letten rightly Matrimony. And al thilke procuratours or aduocates, or other men

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of lawe of holy church, ỹ which in plee of Matrimony, or any other cause maken exception or delayes wittingly, wd aduisement, for to destroye, let or tary a true cause, ỹ it may not be holpe, discussed, & ended after the right proces & course of lawe. And all that maken priuilich wedolck in church or in chappel without en banes axing lawfullich and solempnlich agaenst forbidding of holy church. And all thoe, that for winning of frendship, or for kindred, or for loue, entermedle with such prety wedlocke. And all thoe, that for wrathe, or hate, or mede, or any other encheson falsely doe slaunderen, or diffamen any man or womã, so ỹ they bene brought oute of her good fame into wicked name: or make hem to lose her worldly goodes, wherefore they han nede to purge hem by ỹ law. And al thoe, ỹ stelen, or distreine, or falselich withholde charteries or testamentes ỹ longen to other men, wherfore they lesen her heritage, or any righte, ỹ they shulden haue by lawe. And all thoe, that letten or distroublen a testamente or the laste will of man or woman lawfully made,

although

although they bee dead, of the things ỹ were their owne, and ỹ thei myghte rightfulliche make a testament of, and skilfulliche biqueth: and all that letten the fulfilling of any rightful testament and all that withholden the goodes, so that the deades will skilfully may not be perfourmed. And all thoe, ỹ beene swozne and charged by executozye, and fulfyllen not the deades will, as her charge areth. And all ỹ letten ỹ kings writte, cleppd a *Significauit*, ỹ is to maken hem that beene accursed after fozty dayes to do hem to prison, and thoe that procuren her deliueraũce vnrightfulliche, befoze they be burum to holy churche. Also leude men that entermedle with offeryngs in churches oz chappels agenst the wil and the leue of him ỹ it longeth to. And all secular iustices oz iudges ỹ bene in offices, and han the lawe to kepe, when they be proued and required to doe her office in helping of the people ỹ han suffered wzonges and harme, but if they do rightfulneſſe and truth by her cõming, be they learned mẽ oz leude: els they ben accursed. And al thoe, ỹ ben wedded together against

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the lawe of God and of holy churche in degrees that bene forbidden, as in consanguinitie, or in affinity, or gossibred. And all that bene professed in any religion, and broken out of her order, and become wedded men or women. Also prestes ẏ beene within holy orders, & forsaken her order, and be comen wedded, and al ẏ procuren, helpen, or assenten therto. And al that knowen in matrimonye, when it shall be made, anye great defaulte or letting, but if they by some way doe holy church to know it. And when any churche or chappell is suspended or interdited by lawe, they bene accursed openly that constreynen any prest for to sing therin, or by ringing of bells, or by any other waye maken hem to heare masse, that beene openliche accursed by name. And also when any man of holy church by commission doeth oute of holy Churche, or curseth any man or woman, and nameth hym by name on holy church behalfe, that he goe oute of the Churche while masse & gods seruice is in doing: but if he do his bidding, he is accursed. And also al ẏ mayntеynen hem, or bid-

den hem, holde them stil in the church: and none of them may be assoyled but by ỹ court of Rome. And al ỹ her goods geuen in dede of death in fraude of holy church, or to forbarre her dettes: and al thoe also ỹ such giftes taken, or coũceiuen, or helpen thereto, bene accursed. Also al thoe ỹ letten Prelates or Ordinaries, or Chapiter, for to enquire of synne there nede is for helpe or health of mans soule. And al thoe, ỹ against ỹ lawe of holy church byen or sellen any benefice of holy church. And all ỹ byen or sellen holy ordres, or falsely stelen hem. Al thoe bene accursed, ỹ maken any bate or plee in ỹ patronage, where thorowe the very patrone is let of hys ryght. And al ỹ breken any point of the Kings great Charter, or els any point of the Charter of the forest, in whiche bene writtẽ the fredomes of this land, ỹ diuerse Kings han graunted both to learned & to leude. In the great Charter bene contayned. xxrb. poyntes: and ỹ Charter of the forest comprehendeth xb. points, *vt in tractatu vocato, Pars oculi in prima parte, et in tract, vocat, Regimen animarum, in prima sui parte plenius continetur.*

retur: Also al men and women, ỹ which in perill of death bene assoyled, or in any other perils, of hym ỹ hath not power by lawe oute of peril of death to assoyle hem assone as they be recouered, but they take absolution of hym that hath power to assoyle hem: they turnē agayn, & bene in the same curse as thei wer before, & worse for vnburumnesse. Al ỹ bene open lechouris, open aduouteris, cōmon wemen, & all thoe ỹ wittingly and quietly defend them, ỹ they be not punished by the law after monishing vpon paine of cursing, ỹ no man let them house to hire, ne receaue hem into her house, after the time that they be knowen. Also al that comynen with hem that bene accursed in eating, drinking, in receauing, in helping, in fauouring, but only in hope to bring hem to amendment. And all ꝓkereris, and bureris, that is to say, if man or woman lende good or cattell to her neighbour for to take aduaũtage for her lending: and thoe ỹ it maintaine, & assenten to such geuing or taking or killing ỹ derer therfore. And if there wer such one in a city, ỹ citye should be interdited, and no

masse, ne sacramente done therein, till he were out of the citie. And all thoe ȳ maken, when vsurye is taken, that it bee not restored agayne. And al that beleuen on witchecraftes, or vsen it. And all that wilfully sleen hemselfe, or ells any man, woman, or childe: and all witches, and all ȳ on witchecrafte beleuen, maynteinen, or vsen, Also al that heresye maynteinen or sustaynen, and all heretikes that beleuen not in the sacrament of the alter, the whiche is Christes owne bodye, hys flesche and bloud in forme of bread: and in other Sacramentes of holye Churche ȳ touchen health of soule. And all thoe women that distroyen her owne children, or any other womans children wyth drinkes, or with any other witchcraft, eyther wercke vnleefull. And all ȳ fardren her children wrongfulliche on any man for malice or couetise. And all ȳ her children wilfulliche sleen or caste awaye, or leyen at churches or Church doores, or at hospitalls, or in fieldes, or in high wayes, or leauen her children chrystened or vnchristened and goen away from hem, and forsaken hem. And

all

all thos, that offeringes that bene offered in holy Church, or in chappels, or in oratories, or in any other stead within a paryshe, withholden or putten away into other places agaynst the will of ỹ person, vicarye, or curate, but if thei be priuileged. Also John Stratford sometime Archbyshop of Cantorburye. hauing regarde to muche harme of mans soule, and default of deuotion thorowe vilanye and synne ỹ weren vsed & done about dead bodyes ligging vp, & yet is vsed about in many places, or the body be borne to church: there ỹ sometyme weren vsed and ordained about a corse for holy prayers for the soule: now it is forbidden by constitution vpõ paine of ỹ great curse, that no mã vndirsong or take any folke into his house, where the dead bodies bene watched, to make any mãner plates, but pray for ỹ soule. And al ỹ there ought ells done, or thither comen, than to bidde for the soule thei mowen dzede of ỹ same curse. And al ỹ vsen simonye, or geuen, or vndersongen in way of simonie. Al sacrilegiers, ỹ is to say, al ỹ wrongfulliche doen away any thing halowed, or geuen to

Of Wakings.

holy church ligging to be kept, where
so it be: or that any thing w̄ violence
beare out of holy church & al ẏ this pro
curen or assentē. Also al thoe, ẏ doen in
holy church, or in holy place any soule
sinne, wherfore it hath nede to be new-
ly halowed or reconciled. Also all thoe
ẏ withholden any mans good vniustly
wetingly, that hath bene ared openly
in holy church three times. And al that
in violence lien hand or drawen bloud
on father or mother: and ẏ is to vnder-
stand both of bodilich & ghostlich, but it
be himself defendāt. And al ẏ helpē the
Sarazens against Christē mē in warre
of armes, or in any other thing. Also al
thoe that letters purchasē in any lords
courte, that no processe of right may be
determined, ne iudged in holy churche
courte. Also al thoe ẏ bloud drawen of
any man or woman in violence, or in
any other vilonye in churche or in the
churchyarde, where thorowe ẏ churche
or churchyarde is interdited, polluted,
or suspended. And all robbers & rouers
by day or by night, that any mās good
stelen, for the whiche goodes a mā or
woman were worthye to beare iudge-

ment,

ment. And al thoſe that out of houſes of holy church, graunges, perſonages, or vicaries, or any maneries of mens of holy church agaynſt her will or her keepers will any mãner of goodes with violence beren out of holy place, church, or abbey, or any houſe of religis, which weren lefte there for ſikernelle or ſuccour for to kepe, & all that therto aſſenten. Alſo al thoe that withholde a wydow her right, or her dowry after her huſbandes death, or taken her good wrongfully. All that procuren or geue leue or commaundement any other to flea, or to maime, or to beate, or by any other waye a greue any Ordinarye or iudge of ẏ lawe in body or in goods. Al theſe aforeſayd, bene accurſed with the greater curſe. *Et cetera.* Many other pointes alſo longen vnto this greate ſentence: but I trowe to God, it be no neede to rehearſe here no mo.

Et ſic finitur.

BUt thorowe authoritie of oure Lord God almighty, & our Lady S. Marye, and all Saintes of heauen, of all Aungells, or Archeaungells, Patriarches and Prophetes, Euange-

Euangelists, Apostles, Martyrs, Confessours and Virgines, also by ẏ power of all holy church, ẏ oure Lord Jesu Christ gaue to S. Peter: We denounce all thoe accursed ẏ we haue thus reckned to you: And all thoe ẏ mayntayne hem in her sinnes, or geuen hem thereto eyther helpe or councell, so that thei bee departed from God and all holye churche, and that they haue no parte of the passion of our Lord Jesu Christ, ne of no Sacramentes that beene in holye Church, ne no parte of the prayers among Christen folke, but ẏ they bee accursed of God and of holy church fro the sole of theyr foote vnto the crowne of her heade, sleapyng and wakyng, sittyng and standing, and in all her wordes, and in all her workes: and but if they haue grace of GOD for to amende hem here in this life, for to dwel in the payne of hel for euer withouten ende. *Fiat. Fiat.* Do to the boke. Quenche the candle. Ring the bell. *AMEN. AMEN.*

Here folowe certayne Fragmentes of papistrye.

We haue tofore heard, where we entreated of the Lordes supper, howe ỹ Pope *Innocent* the thyrde ordayned, that the mysterye of Christes bodye, otherwise called the sacramentall bread, should be kepte in churches continually vnder locke and keye, to the entent to bee in a readinesse at all tymes: leaste, sayeth he, they that are sicke, shoulde wante ỹ spirituall comforte in the troublesome tyme of death. Some curious fellowe peraduenture will here demaund why the sacramental wine is not also reserued, and hanged vp as well as ỹ bread, seing Christ gaue thys generall commaundemente, and sayde: *Drinke ye all of thys.* To thys question aunswereth *Guilielmus Durandus*, saying: The bloud of Christ is not reserued and kept for diuerse causes. The fyrst is, bycause wine, which is liquide, may easely thorowe negligence be spilt. The seconde is, bycause ỹ by the chalice, whiche is on Maundye thursdaye receaued, the ende of the olde lawe is vnderstanded. The third is, bicause ỹ body ỹ is reserued is not without bloude. The fourth

Reasons why the sacramental wine is not reserued in churches, as ỹ sacramentall bread is.

is, that in ỹ the bloud is not reserued: it is declared, ỹ the olde sacrifice ought to cease. For the bread signifyeth the newe testament: but the wine signifyeth ỹ old testament. To make euident proofe of this matter, the Lord, when he had dronke sayde: *Consumatum est.* It is finished. Therfore the chalice is receaued, and the bread is reserued: bycause the lawe hath now his ende, & the Gospel hath his beginning. The fift cause is, bycause Christ at the Lordes supper sayd: Verely I say vnto you, I will not from henceforth drinke any more of this frute of the Vine, til I drinke that newe in the kingdome of my father. He spake not of the body, or of eatyng. Yea we fynde, that afterwarde he dyd eate part of the broyled fyshe, and also of the hony combe: but we do not finde that he euer dronke after, *Durandus, in Rat. di. off. Lib. 6. Cap. 79.*

Buriall. No bodye or Corps ought to be buried in the Churche, or nigh vnto the place, where the body and bloud of the Lorde is made, but the bodyes of holye fathers, whiche are called *Patroni*, that is to saye, defenders, whiche therfore

theyr

theyr worthye and noble actes defende all the countreye: Agayne, Bysshops, and Abbottes, and worthye Prieſtes, and laye men whiche be of moſt highe holyneſſe. As for all other, they oughte to be buryed aboute the churche, as in the yarde, or in the porch, or in ỳ voltes and ſuche lyke places as are nigh vnto the Churche. *Durandus. in Ratio. di. off. Lib. 1.*

The order of halowing churches.

When any Churche is to be haloweed: thys order muſte be obſerued. Fyrſt all the people muſte departe out of the Church, and the Deacon muſt remaine there onely, hauyng all the doores ſhut faſte vnto hym. The Bysshop with the Clergye ſhall ſtande without before the Churche doore, and make holy water mingled with ſalt. In the meane ſeaſon within the churche there muſte be ſet vp. xii. candles brennyng before xii. croſſes, that are appoynted vppon the churche walles. Afterwarde the biſhop accompanied with the Clergye & people, ſhall goe thrice aboute the church without, and the biſhop hauing in hys hande a ſtaffe with a bunche of

Yſope

ꝑlope on the ende, shall with the same cast holy water vpon ꝯ church walles: and at euery time the bishop shal come vnto ꝯ church dooze & strike ꝯ threshold therof with his Crossierstaffe and say. *Tollite portas Principes vestras, et eleuamini portæ æternales, et introibit Rex gloriæ.* That is, Liste vp your gates, O ye ꝑinces, and be ye lyfte vp O ye euerlasting gates, & the king of glooze shal enter in. Then shal the Deacon oꝛ minister that is within, saye: *Quis est iste Rex gloriæ?* That is: Who is thys king of glooze? To whom the Bysshop shall aunswere, and saye: *Dominus fortis et potens: Dominus potens in prælio.* That is: It is the Looꝛd strong and mightie, euē ꝯ Looꝛd mightye in battayle. At ꝯ third time the Deacon shall open the church dooze, and the Bysshop shall enter into the churche accompanied with a fewe ministers, the clergye and the people abiding still without. Entring into the church, the Bysshop shall saye: *Pax huic domui.* That is: Peace be vnto thys house. And afterward the Bishop with them ꝯ are in the church shall saye the Letanye. These thynges done, there

must

muſt be made in the pauemente of the church a croſſe of aſhes and ſand, wherein ỹ whole Alphabete or Chriſts croſſe ſhall be writtẽ in Greeke and Latin letters. After theſe things the Biſhop muſt halow an other water with ſalt, and aſhes, and wine: and conſecrate ỹ altare. Afterwarde the twelue croſſes ỹ are paynted vpon the church walles, the Biſhop muſt annoynt them with chriſme, cõmõly called, Creame. Theſe thinges once done, the clergye and the people may frely come into the church, ring the bells for ioye, &c. *Ibidem.*

Holy water properly euen of her own vertue hath power and ſtrength to expell and put out deuills. And therefore it is ſayde in the coniuration thereof: *That it maye be made a coniured and bewitched water to chaſe awaye all the power of thee nemye, yea to plucke vp that ſame enemye euen by the verye rootes, &c. Ibidem.* The vertue of holy water.

The manner and order of conſecrating or halowing altars, is this. Firſt the byſhop muſte beginne, *Deus in adiutorium meum intende.* Secondly, he ſhall make holy water, Thyrdly at ỹ The order of halowing altares.

foure

foure cozners of ỳ altare he shal make foure crosses with holy water. Fourthly, the Byshop shall goe seuen tymes aboute the altare; and seuen tymes he shall washe the table of the altare, oz altare stone with holy water, hauyng ỳ holy water sprynckle made of Ysope. The churche also shall be sprynckled agayne with holy water: and whatsoeuer holy water doth afterwarde remaine, shall bee poured out beneath at the altare. Fiftlye in the foure cozners of the Sepulchze, wherein ỳ Reliques are laide, the Byshop shall make foure crosses with ỳ creame: and ỳ Reliques shall be layde vp in a bagge with thzee graines of Franckencense, and put agayne in the Sepulchze. Then shall there be made in the middes of the Sepulchze, a table with the signe of the crosse. Sixtly, the stone, which is called the table, shall be made mete, and laide vppon the altare: and being so made mete, the Byshop shal annoynt it with oyle in fiue places: and lykewise shall he afterward doe wt the Creame, as it is sayd of ỳ oyle. The Byshop also shal confyrme the altare in the fozehead oz

fozes

forehronte with a crosse of creame: and shal burne franckensence vpon the altare in fiue places. After al these things be done, ỹ altare shal be couered with fayre clothes: And the priest may now lawfully sing masse vpon it, when he will. *Ibidem.*

The Apostolike See, as *Anacletus* the Pope sayeth, is the heade and the hanggell (*Cardo*) of all other Sees. For as the doore is gouerned by the hanggell: so are all churches gouerned and ruled by the authoritye of that See. And therfore thei are called *Cardinalls*, bycause ỹ by thē the whole churche is gouerned, *sicut ostium per cardinem*, as ỹ doore by the hanggel. The prelate of ỹ see is called *Papa*, ỹ is, father of fathers, namely, the vniuersall bishop: for he is the prince, lorde and ruler of the whole church vniuersal. And he is called *Apostolicus*, bicause he occupieth ỹ roume of the prince of ỹ Apostle. (Peter). He is also called *Summus Pontifex* ỹ highest bishop, bicause he is ỹ head of al bishops, frō whō thei, as membres frō the head, descend: and al receaue of his fulnesse, euen so many as he calleth *in partem solicitudinis, non in plenitudinem potestatis*

The popes power.

into

into part of the carefull trauayle, but not into the fulneſſe of power. Ye is ỹ *Melchizedech*, whoſe prieſthoode farre excelleth al other. *Guili. Durand. In Rat. di. off. Lib. 2.*

The pope is Melchizedech.

In the adminiſtration of the Sacramentes, ſome, ſpiritual ſanctification is geuen, thorow the bleſſing or cõſecration of the garmentes, of the water, and ſuch like. *Ibidem.*

Prieſtes when they are ordered, take of ỹ byſhops hand a chalice with wine in it, & a patten with the hoſte, or ſinging cake, ỹ by theſe inſtrumentes they may know, ỹ thei haue receaued power to offer vp vnto God propiciatory ſacrifices, euen the bodye and bloude of Chriſt. In conſideration wherof, when the byſhop geueth theſe thinges vnto them, he ſaith: Take power to offer ſacrifice vnto God and to ſingmaſſe both for the quicke and the dead in the name of our Lorde.

There is great difference betwene byſhops and prieſtes. For albeit there are ſix thinges, which cõmonly pertaine vnto all prieſts, ỹ is to ſay, to catechiſe

or

or teach, or baptise, to preache, to make gods bodye, to loſen and to bynde: yet belong there ſpecially vnto the biſhop nine things: ỹ is to ſay, to order clerks to bleſſe virgins, to conſecrate biſhops to laye on handes, to halowe churches, to put down them ỹ ar to be degraded, to celebrate ſinodes, to make crisme, to halowe veſtmentes or veſſels. There are other things alſo, which appertain vnto ỹ office of a biſhop, as to cõfyrme children, to geue the ſolemne bleſſing before the Pare, & ſuche lyke. *Ibidem.*

When the prieſt pronounceth theſe wordes of Chriſt, *Hoc eſt corpus meum. Hic eſt ſanguis meus. This is my body. This is blonde*: the bread and wine are conuerted and tourned into fleſhe & bloud, with ỹ power of the word wherwith ỹ word was made fleſh, & dwelled amõg vs: wherwith he ſpake, & it was done: he cõmaunded, & they wer made: wherwith he chaunged a woman into a pillar of ſalt, & turned a rod into a ſerpent: wherwith he chaunged the fountaines into bloud, & turned ỹ water into wine For if the word of Helias could bring downe fyre from heauen: ſhall not the

Ioan, i,
Pſa, cxlviii,
Gene, xix,
Exod. vii,
Ioan, ii,

woꝛd of Chꝛist thē be able to chaunge bꝛead into flesh? Uerely it is a greater thing of nothing to make ẏ is not, thā to chaunge ẏ, which already is, into an other thing. Yea it is a greater thing without al comparison, ẏ God is made man, and yet continueth still God, thā the bꝛead is so made flesh ẏ it ceaseth to be bꝛead. That was once done by incarnation: but this is continually done by consecratiō. At ẏ pꝛonoūcing theꝛeꝛoꝛe of the woꝛdes of ẏ bꝛead is by the mighty power of god tꝛansubstantiated & chaūged into ẏ substance of flesh. The deuine & materiall substance of this sacrifice is ẏ woꝛd, whiche ioyned vnto ẏ element, maketh a sacramente, as ẏ woꝛd vnited to flesh maketh chꝛist mā. Foꝛ it is to be noted, ẏ in the body of chꝛist (he speaketh of the sacrament) yi. miracles are considered, of ẏ whiche no euidente reason can be rendꝛed and shewed, although reasons made by similitudes may seꝛue foꝛ this purpose. The kꝛist is, ẏ bꝛead & wine are turned into the substance into ẏ body & bloud of Chꝛist: wheꝛof we alredy shewed certayn reasons. An other reason also ser-

Miracles. This man foꝛ lacke of scripture to pꝛoue hys poppish tꝛāsubstantiation, fleeth to carnall reasons & fleshly similitudes, as al other papistes doe.

ueth

urth for this purpose. For both corporall meate & drinke is made flesh and bloud by the meanes of nature, It followeth therfore much more strongly, ỹ the self nature, ỹ is to saye, God is able immediatly to make, ỹ bread should be tourned into hys bodye, and ỹ wine into hys bloud. The second miracle is, ỹ the bread is daily transubstantiated into the bodye of God, & yet there is no augmentation or increasing in God. Reason proueth this thing to be true. For al though I know any secret matter, which I publish to many: although al they chose we my declaration know it: yet in me alone or in my mynd there is neuer the more augmentation for al this. The thyrde miracle is, ỹ the body of God is dayly receaued and eaten, & yet is there made no dimunition or lesing therof. The reason. If a thousand candles be lighted at my candle, yet is there neuer the lesse light in my candle. The widowe of Sarepta also did eate & yet was there neuer the lesse meale in her pot nor oyle in her pytcher. The fourth miracle is, ỹ the thyng which is indiuisible and can not bee deuided,

A wise reason and a cupstantiat.

4. Reg. iiii.

is notwithstanding deuided & remayneth whole & perfect in euery part of ỹ sacrament. This is proued by reasō. In a glasse, wherin any thing is representeth & shewed, although it be deuided by parts, yet in euery one of thē is ỹ same thing representeth. The fift miracle is, ỹ the body of God taken & receaued of the wicked, is not defiled. The reasō is this. For neither is the sunne shining vpō fylthy places defiled, or made anye thing ỹ worse. The sixt miracle is, ỹ the body of Christ, which is the meate of life, bringeth death to sinners. Reasō proueth this to be true. For those meats, which ar good & wholesome, as capons & good wine are hurtfull to thē ỹ are sicke & feble in body. The seuenth miracle is, ỹ the bodye of Christ being receaued of the priest, or of any other, ỹ mouth of the receauer being shut, is taken vp into heauē. Reasō proueth this For Christ came out of the body of the virgine vncorrupt. He rose also out of the graue being shut. Agayn, he came into the house, where ỹ Disciples wer gathered, the doores being shut. The eyght miracle is, ỹ although the body

of

of Christ bee in comprehensible, & can not be measured, yet it is contayned in so little an hoste. This maye be proued by this reasō. The apple of ẏ eye, which is very little, comprehendeth a great thing. The ninthe miracle is, ẏ one & the self same whole bodye is in diuerse places, and is receaued of diuerse at one time. The reason. For the word of mā also once vttered & spokē according to the nature of the voyce, is al whole together in ẏ eares of diuerse. Moreouer he ẏ made the body & the place, maketh both to be in the one, as he willeth. Agayne, the Moone & the Sunne, & the light are in diuerse places, & are seene of diuerse. The tenth miracle is, ẏ the breade being transubstātiated & turned into the substance of ẏ body of Christ, ẏ accidentes of the breade do remayne, ẏ is to say, the weight, ẏ coloure & the sauor. To shewe a reason in this behalfe by any similitude we can not. The leuenth miracle is, ẏ vnder the kinde of breade both is, & is receaued the body & bloud of Christ, yea whole Christ. Likewise vnder the kinde of wine is receaued both the body and bloud of Christ.

The vbiquitty of christs bodye.

The monstrous and vnreasonable doctrine of transubstantiation. Fabula sine capite.

The reason is thys, Although at one dinner I eate both before I drinke, & after yet am I not cõpted to dine twice *Durand in Rat.*

If it be demaunded, what it is ỹ the mouse eateth when shee knaweth and byteth the sacrament: or what is consumed to ashes, when the sacrament is burnt. Pope *Innocent* the thyrd answereth and saith: euen as the substance of bread is miraculously turned & conuerted into the body of our Lord, when it beginneth to be vnder ỹ sacrament: so likewise after a certayn manner miraculously it retourneth and commeth agayne, when the same body ceaseth to be there not ỹ that substance of breade cõmeth agayne, which was turned into the flesh of Christ, but in the stead thereof an other thyng miraculously is made, although suche accidentes might be without a subiecte and so eaten. *Guilielmus Durandus. In. Rat. di. offi. Libro. 4.*

An homely shifte and a foule.

Both the good and the euil eate the bodye of Christ: but the good vnto saluation, the euell vnto condemnation. For excepte the euill also dyd eate the

1. Cor. in. xii.

body of Christ, the Apostle woulde not haue sayd: He ỹ eateth vnworthely, eateth hys owne damnation, bicause he maketh no difference of the Lordes bodye. *Ibidem.*

But what becommeth of the bodye of Christ, when it is receaued and eaten? It may be aunswered: *That if the corporall presence bee sought, it muste bee sought in heauen, where Christ is sitting on the ryght hand of God.* Notwithstanding for a tyme he dyd exhibite hys corporal presence, ỹ he myght prouoke & allure *the Communicantes* vnto the spirituall presence. Therfore when ỹ sacrament is holdē, tasted, and eaten: Christ is corporally present in sight, in touching, in sauour. And so long as ỹ corporal sense is affected, the corporal presence is not taken away. But after ỹ the corporall sense in receauing fayleth: the corporall presence is no more to be soughte, but ỹ spirituall presence is to be retayned. For whē ỹ dispensation is ended, Christ goeth frō ỹ mouth to the heart. For it is better that he goeth forth vnto the minde, than that he shoulde goe downe vnto the bellye. For he is not the meate of the flesh, but of the soule.

he cõmeth to be eaten, not to be cõsumed: to be tasted, not to be incorporated. He is eaten w̃ the mouth, but he is not digested in the stomacke: he refresheth the minde, but he goeth not oute into the draught. *Ibidem.*

Why ỹ host is lifted vp aboue the prieste shead Phil, ii, Rom, x,

The host is lifted vp of the priest at masse, that the people not comming before the consecratiõ, but by this knowing that it is done, may fal prostrate vpon the groũd & worship Christ, which is come doun vpõ the altare, according to this saying of ỹ Apostle: In ỹ name of Jesus let euery knee bow. &c. Again, that they should honour him with hart & mouth, as the apostle saith, with the hart it is beleued vnto righteousnesse, but with the mouth confessiõ is made vnto saluation. *Ibidem.*

A mõstrous kinde of doctrine.

Although vnder the kinde of bread, ỹ bloude is receaued w̃ the body & vnder the kinde of wine, the body is taken w̃ the bloud: yet after ỹ minde of pope *Innocent* the thirde, neither the bloud vnder the kinde of bread, nor the body vnder the kinde of wine, is dronken, or eaten. For as neither the bloud is eaten, nor the body dronken: so is neither of them

thē vnder the kinde of bread dronkē, or vnder ỹ kinde of wine eaten, although it may seme a matter to be graunted, ỹ the body in drinking, and the blonde in eating, is receaued. *Ibidem*

The vbiquity of christes bodye.

One & the same, both thē & now, both here & there is sacrificed of all. Ye is whole in heauen, he is whole on ỹ altare also. Ye both sitteth on the ryghts hand of the father, & remaineth vnder the kinde of the sacrament. *Ibidem.*

The signe of the crosse helpeth forward transsubstātiatiō

These consecrations are made with the signe of the crosse. For thorow the vertue of the crosse & of the wordes, transsubstantiation of the natures (*of bread and wine*) is made,

As water can not be consecrated without wine, so likewise cā not wine without water be transsubstantiated, & turned into ỹ substance of Christes bloud. For oute of Christes side flowed both bloud and water. *Ibidem.*

What is to be done if gods bloud be frosen in the chalice,

This is to be noted, ỹ if the wine be frosen in the chalice, the priest must so long breath vpon it, til it be molten, & the yse dissolued. If it can not be done so, let him put fyre vnto it.

Ye ỹ hath communicated if he may conueniently and without hurting of

nature, he ought to abstayne frō spitting. Notwithstanding after a cōuenient time he may spit, so ꝑ he spit there, where ꝑ spittle may not be trodē vpon. For a spirituall mā iudgeth al things, & he is iudged of no mā. And al things are cleane to them ꝑ are cleane.

In the point in a lowe house. i. Corin. iii. Titus. i.

Sacramentes iustifye after the doctrine of the papists.

This is the difference betwene ꝑ sacramentes of the law & of the Gospell, ꝑ the sacraments of the lawe, signified only: but the sacraments of the Gospel do both signifye and iustifye. *Ibidem.*

Howe the sacrament is to be eaten.

The sacrament may not be chawed as other meate is, but it must be tornes with the former teeth and made softe, with ꝑ tongue discretly, moderatly and softlye, ꝑ no percell thereof cleaue to ꝑ teeth, which paraduenture afterwarde it might chaunce to be cast out by spitting or hemmyng. *Ibidem.*

It is to be noted, ꝑ whosoeuer will receaue the body of Christ, he must bee fasting from al corporall meates. For seeing ꝑ the soules ar spirituall and immortall, they ought fyrste of all to receaue the nourishments of euerlasting life. *Ibidem.*

The oblations of the Masse bycause

of ỹ excellency of so great a sacrament, which he is made in it, is aboue all other prayses, and it is a prayse by it self, neither is it comprehended vnder the nũber of other prayers. *Durand. In. Rat. di off. Lib. 5.*

The masse excelleth al prayses done to god

That blessed Virgine is the verye Lodestarre. For if we, which ar in this world, will prayse her worthely, she will leue vs vnto the heauen of saluation.

Mary leadeth to heauen.

The blessed Virgin also is to be praysed and prayed, ỹ shee will make vs that are colde, warme in charitie thorowe the Sonne Christ whome shee brought forth.

Prayer vnto Marye the Virgin

In the church nothyng is to be song or red, but ỹ is canonised, autorized, approued, and expressely set forth, or at ỹ leaste suffered of the holye Churche of Rome.

So long as we lyue in thys worlde, we are set in a slipperye place, and are impugned of deuills. Therefore haue we alwayes neede of the Suffrages, helpes, intercessions and meditations of Saintes.

Suffrages of saintes.

To eate before the houre of eating & before masse bee ended and done in

Fasting.

appoyn-

appoynted and necessary fastes: the holy Canons doe affyrme ỹ it is deadly sinne. *Rat. di off. Lib. 6.*

Crosse. The crosse, whiche is made on oure forehead, is our banner, wherwith we ouercome the deuill. For there is none other signe made, but the crosse, that in this signe alone, ỹ deuil knowing ỹ he is ouercome, may shake for feare & flee.

Confirmation or smearing of the infantes forehead, Although a simple priest may minister vnctions or annoylinges, yet thys annoynting of the children in the forehead, whē thei be bishopped, none may geue, but the hie priest, ỹ is to saye, the Bysshop For it is redde of the Apostles alone, whose vicares the byshops are, ỹ they by the impositiō of hands gaue the holy ghost.

The greate vertue ofcō firmation. In the confyrmation or bishopping of children, the fulnesse of the mysterye of the whole Christen religion is made perfect. In baptisme remissiō of sinnes is geuen by the holy ghost. But here ỹ holy ghost is called vpon to come, ỹ he may vouchesafe to come downe and inhabite ỹ house, which he hath sanctified. And the holy ghost is poured vpon ỹ childe at ỹ inuocation of ỹ bishop.

There-

Therefore sayth Pope *Vrban*. By the imposition or laying on of the bishops hande, the holy ghost is geuē, whereby a faythful heart is made wide & opē to receaue wisedome & constancye, ẏ a mā may be a full and a perfect Christian.

The bishop in bishopping children doth two things. Fyrst he annoynteth the yong childe in ẏ forehead. Secondly, he striketh him on the face. The annoynting signifyeth the encrease of grace, ẏ he should be bolde to take those things in hand, whiche pertayne vnto the fayth. He striketh him on the face, to put him in remēbraunce ẏ he should not from henceforth bee ashamed or afrayde to confesse the name of Christ. As though the Bishop should say to ẏ person confyrmed: Bee so strong, valiaunt, couragious & stoute in the fayth of Christ, & in the confessiō of ẏ same, ẏ whosoeuer shal thus strike thee, or any otherwise seke to displease or hurte thee, bicause thou confessest the faith of Christ, thou notwithstanding be not abashed at all these thinges. For they ẏ are striken, are wonte to be abashed. *Rat. di. off. Lib. 6.*

Note.

Among

Among all the saintes, the glorious Mother of God, Mary ỹ perpetual Virgin is the chiefe & principal. We ought at al times to haue her in remembraūce, which without ceasing maketh intercession for vs sinners vnto her Sonne. *Durand. in Rat. diuin. off. Lib. 7.*

Mary oure intercessour

There be. iii. degrees of the soules departed: some are *Valde bonæ*, marueilously good. Some ar *Valde malæ*, marueilously euill. Some are *Mediocriter bonæ*, meanely good. Now note ỹ the suffrages, which are made in the churches for the dead, ỹ are marueilously good, ar thankes geuings: For those soules ỹ are perfectly good when they departe frō their bodies, flye streyghtwaies vnto heauen, neither haue they any neede of our helpe. For the soules ỹ are marueilously euill there are also done certayn consolations after a sort. For our helpes do not profit them: bicause their soules go streyghtwayes downe vnto hel. For the soules ỹ ar meanely good, which are in purgatory, there are expiatory sacrifices, wherwith they maye be releiued and holpen. For the soules ỹ are meanely euill, whiche are in hell,

Three degrees of soules.

Soules marueilously good.

Soules marueilously euill,

Soules meanely euill.

there

there are also propitiations or mitigations of their paines. For after the minde of Austen, whom our prayers & good deedes profyt, either they profytte them ỹ they may haue full remissiō of their sinnes, or elis ỹ their damnation may be the more tollerable. *Ibidem.*

Soules in purgatorye knowe what is don for thē in thys worlde.

The dead, which are in purgatorye, knowe the suffrages that are done for them .iiii. manner of wayes. Fyrst, by diuine reuelations: that is to say, whē God doth shewe it vnto them. Secondly, by the manifestation or shewing of the good Aungells. For the Aungells, which are here alway with vs, & consider all our actes and deedes maye as a man would say in a trise go downe vnto them, & tel them out of hand. Thirdly by ỹ declaration of the soules, which depart hence. Fourthly, by experience, as when thei seale ỹ they are deliuered from their paynes. Moreouer we must knowe, that the dead, whiche are marueilously euill, know not, what is done of them ỹ liue, but euen so much as is permitted and suffred vnto them for to knowe. Likewise they that are meanely good, remaining yet in the fyre of purgatorye

gatorye, which haue not yet the fruition and sight of God, knowe not, but euen so much as is permitted vnto them to know by any of the aforesaid wayes. But the deade, that are marueilously good, which already enioy the sight of Goddes Maiestye, knowe certaynely what is here done, according to this saying of S. Gregory. *Quid est quod nesciant, qui videntem omnia vident?* That is to say. What is it ỹ thei know not, which see him that seeth al thinges. *Ibidem.*

Soules in heauen know what is done here.

Geue the glorye to God alone.

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